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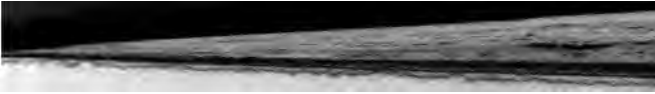




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## NOTICES.

The General Annual Meeting of the SUSSEX ARCHÆOLOGICAL SOCIETY will be held on Wednesday, August 8, 1860, at Pevensey Castle and Herstmonceux Castle.

The reprint of Vol. I. at 10*s.*, and Vols. IV., V., VI., VII., VIII., IX., X., and XI., at 7*s.* each, may be had, on application, by Members. Vols. II. and III. are out of print.

## REPORT.

IN presenting the Thirteenth Annual Report of the proceedings and the condition of the Sussex Archæological Society, the Committee have the pleasure of stating, that uniform, and indeed increasing, success continues to mark its career, and that the number of Members is now seven hundred and thirty-four.

Three very pleasant Meetings were held in the course of 1859, and on each occasion the excursionists were favoured with the finest weather. The first took place at Uckfield on the 12th of May, when about fifty Members were present. All the objects of interest were visited, including Buxted church, the park and gardens, and the parsonage; the Hog-house, once the residence of Ralph Hogge, the first founder of Sussex cannon; and the Hermitage at the Rocks, described in this volume. All who could in any way contribute to the enjoyment of the day, vied with each other in doing so; but the Committee must not omit to make special mention of the graceful and liberal hospitality which awaited the Members at Maresfield Rectory. There, that steady and valuable member of the Society, the Rev. Edward Turner, had arranged for inspection a collection of Archæological objects, of which the following formed part:—

A carved oak cabinet in two parts, the lower part being made out of the mantel-piece of the principal room of an old house which formerly stood in the Lower Street, Arundel, called "Nineveh," and on which is the Horse with the Oak-branch in his mouth, showing the house to have belonged to the Earls of Arundel; the upper part of the remains of a carved oak bedstead, for many years a part of the furniture of an old house near the decoy pond in Angmering, called Parson's-Holt.

Other curious specimens of carved oak, one piece of a large size, representing in very bold relief "the Salutation." The two female figures are standing under a tree, the foliage of which is beautifully executed.

An interesting piece of small carving on very hard wood, quite black, and almost equal to ebony, representing the head of a goat with a cherub sitting upon it, and grasping a horn in each hand. The eyes, which are missing, were evidently enamelled. It is *said* to have been one of the ornaments of Queen Elizabeth's cradle.

A small table, the top of which is of oak, traditionally from Glastonbury Abbey, the stem being part of a crab-tree which formerly stood within the walls of St. Joseph's Chapel.

Roman Pottery found in the Cinder-beds at Oldland, in Maresfield, both Samian and coarse, with the names of the makers upon them.

Fragments of Roman torques and fibulæ, with many Roman coins from the same beds.

Portion of a small figure in plaster, evidently one of the "Dii Penates" of the Romans, from the same place.

A flint arrow-head.

A leaden token, about the size of a five shilling piece, having marked upon it in relief at the time of casting, on one side "a crown, 1636," and on the other "I. F." It is supposed to have been used by the iron-founders to represent money.

Other leaden tokens found in the walls of an old house in Fletching.

Specimens of encaustic paving tiles of two different types, but each with the head of a warrior, differently represented upon it; found in a field near the Church at Keymer.

A pair of gauntlets of the time of Charles II.

Nearly two hundred Roman coins of different periods and sizes, in silver, middle-brass, and copper; the greater part of them found in different parts of Sussex.

Silver Saxon coins, &c., also found in the county.

A nearly complete series of English coins, in gold and silver, from the time of the Conquest to the present period.

A medal given to an ancestor of the Turner family, by the person who calls himself upon it James III., whose aid-de-camp he was, and in whose service he sacrificed himself and all he possessed.

A Crucifix of copper, ploughed up in a field in Mayfield.

Impressions of ancient Monastic and other Seals.

A very curious old casket and lock.

Ancient swords, the hilt of one being beautifully inlaid with silver. This was the dress sword of Sir John Baker of Mayfield.

A variety of tobacco and snuff boxes, in metal and wood. Among them was the snuff box said to have been carried by Oliver Cromwell. It came from Halland House, and was kindly lent for the occasion by Mr. Piddington, of the Post-office, Uckfield, as well as a pair of curtains of large size, also from Halland House, worked in leaves, flowers, and birds, by the Ladies Pelham.

Many ancient deeds and manuscripts; one of the time of the Commonwealth, beginning with "The Keepers of the liberties of England," instead of the title of the sovereign. This deed is very elaborately decorated; the floral embellishments being relieved with India ink.

Mr. Turner read a paper on the Antiquities of Uckfield and its vicinity, which is printed in the present volume.

Mr. Lower reported that the monumental effigy of Sir Edward Dalyngruge, the builder of Bodiam Castle, had been kindly presented to the Society's Museum by the Earl of Chichester. This object is also illustrated and described in this volume.

It was mentioned that a member of the Society, Mr. Gosling of Heathfield, had lately purchased at an auction, for half-a-crown, three old books, one of which turned out to be a copy of the first folio of Shakespeare, slightly imperfect. It appeared to have been in possession of a branch of the Fuller family, probably from the date of its publication.

Mr. W. Durrant Cooper took occasion to remark, that the Woodwards, an old family connected with Uckfield, were known to have been also connected with the Allens, and other friends and associates of the Poet; and that it was possible that some notices illustrative of his biography might be found among their papers. The subject has since been noticed by Mr. William Sawyer, and some additional information given by Mr. Cooper in *Notes and Queries*, 2 Ser. vol. vii. p. 513. The Committee trust that Mr. Cooper's suggestion will not be overlooked.

The General Annual Meeting of the Society took place on August 4th, and although it was held at the Western extremity of the county, it was very



numerously attended. The quaint old village of Bosham, full of interesting archaeological associations, combined with the City of Chichester, where the commissariat, full and complete, was established, provided the Members with abundant subjects of interest and enjoyment. The weather was delightful; a full choral service at the Cathedral attracted a large congregation; and the gardens of the Palace, which were kindly thrown open, added much to the pleasures of the day. The Committee would not do justice to their feelings if they did not take this opportunity of offering the best thanks of the Society to the Rev. Henry Mitchell, for a valuable and interesting paper read by him in the Church of Bosham, describing its peculiarities and its history, and giving an excellent account of the Monastery hard by.

On the 6th of October, a Quarterly Meeting took place. A large number of Members assembled at Lewes, and thence proceeded to inspect the Churches, &c., of the Brookside district. The first object visited was the old Manor-house of Swanborough, in the parish of Iford, formerly a *grange* to the Priory of Lewes. By the courtesy of the occupant, John Verrall, Esq., the company examined the curious timber roof of the Chapel, supposed to be of the thirteenth century, and the Pigeon-house of later date. The Churches of Iford, Rodmell, Southese, Piddinghoe, Tarring, and Beddingham, were then in succession visited, the incumbent in each case being present to give the Members a cordial reception. To all these the thanks of the Society are due, but especially to the Rev. Canon Hutchinson, who read an interesting paper on his recently restored Church of Beddingham. The pleasure and interest of this day's proceedings were increased by the presence of an able archaeologist, the Rev. Edward Trollope, F.S.A., of Leasingham, Lincolnshire, who made some observations on several points of contact between the Archæology of Sussex and that of his own native county.

A General Committee Meeting took place in the Council-chamber of Lewes Castle on December 22nd, when several regulations were adopted for the furtherance of the Society's objects. In the management of a large body, such as the Sussex Archæological Society has become, difficulties must occasionally arise as to the collection of subscriptions, transmission of publications and other minor details; but it is hoped that from the directions which have been addressed to every local Secretary such evils will in future be avoided. The principal Resolutions carried at this Meeting were the following:—

“That a Clerk be appointed at a salary of £12. per annum, to act under the direction of the Local Secretary for Lewes, for the time being. The duties of such clerk shall be—to issue all circulars and notices to the Members; to forward the annual volume, by post or otherwise, to all such as have paid their subscriptions; to keep a book for the entry of subscriptions paid; and to act generally in all matters for the better carrying out of the Society's regulations.

“That Mr. GEORGE ADAMS, *Cliffe, Lewes*, be appointed Clerk; his duties to commence from January 1, 1860.

“That a Finance Committee of three be appointed to superintend the monetary affairs of the Society; such Committee to consist of Messrs. Harvey, Lucas, and Figg.



"That an Editorial Committee, composed of the Honorary Secretary and five other Members, be appointed to superintend the business connected with the Society's Publications; such Committee to consist of Messrs. Blencowe, Lower, W. D. Cooper, Turner, H. Campion, and Figg.

"That a General Committee-Meeting be held half-yearly, on the Thursdays immediately preceding Midsummer Day and Christmas Day, when the Reports of the various sub-committees shall be brought up."

The Committee have, in conclusion, to state, that the financial position of the Society continues highly satisfactory, although from causes beyond their control they are unable to present the usual Annual Statement, without unduly delaying the publication of the present volume. It is hoped, however, that the balance sheet will be prepared in time for the General Meeting.

The General Annual Meeting is fixed for *Wednesday, August 8th*, at Pevnsey and Herstmonceux.

COUNCIL CHAMBER, LEWES CASTLE,  
*July 10th, 1860.*

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1860.

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 F. H. Williamson, Esq., Newick.  
 Rev. W. Downes Willis, Rlsted.  
 \*Col. Wilkinson, Lindfield.  
 J. B. Wilmot, Esq., M.D., Tunbridge Wells.  
 J. Hewetson Wilson, Esq., Worth.  
 Rev. D. Winham, Eridge.  
 R. Wollaston, Esq., Reigate.  
 Henry Wood, Esq., Tunbridge Wells.  
 John Wood, Esq., Hickstead Place.  
 W. L. Woods, Esq., Chilgrove.  
 Rev. G. H. Woods, Shopwyke House.  
 Joseph Woods, Esq., F.S.A., Lewes.  
 Mrs. Woodward, Hellingly.  
 Miss P. Woodward, Uckfield.  
 R. Wollaston, Esq., Reigate.  
 Mrs. Woolgar, Lewes.  
 Mr. Wm. Wren, Tunbridge Wells.  
 Rev. J. G. Wrench, D.O.L., Salehurst.  
 Thomas Wright, Esq., F.S.A., Brompton.  
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 \*Hugh Penfold Wyatt, Esq., London.  
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 Thomas Young, Esq., Camberwell.  
 Edmund Young, Esq., Steyning.  
 William Blackman Young, Esq., Hastings.

### Honorary Members.

R. Breton, Esq., Pevensey.  
 M. Charma, President des Antiquaries de  
 Normandie, Caen.  
 M. l'Abbé Cochet, Dieppe.  
 M. l'Abbé de Corde, Bures, Neufchatel.  
 Hugh Welch Diamond, Esq., M.D., F.S.A.,  
 Twickenham House, Hon. Photographer.

Mr. Thomas Huson, Lewes.  
 Charles Roach Smith, Esq., F.S.A., Strood,  
 Kent.  
 Rev. F. Spurrell, Faulkborn.  
 Rev. E. Trollope, F.S.A., Secretary to the  
 Lincolnshire Architectural Society.  
 Mr. Thomas Wells, Hurst-Pierpoint.



## Rules.

1. THAT the Society shall avoid all topics of religious or political controversy, and shall remain independent, though willing to co-operate with similar Societies by friendly communication.

2. THAT the Society shall consist of Members and Honorary Members.

3. THAT candidates for admission be proposed and seconded by two Members of the Society, and elected at any Meeting of the Committee, or at a General Meeting. One black ball in five to exclude.

4. THAT the Annual Subscription of Ten Shillings shall become due on the 1st day of January, or £5 be paid in lieu thereof, as a composition for life. Subscriptions to be paid at the Lewes Old Bank, or by Post-office order, to GEORGE MOLINEUX, Esq., Treasurer, Lewes Old Bank, or to any of the Local Secretaries.

5. THAT Members of either House of Parliament shall, on becoming Members of the Society, be placed on the list of Vice-Presidents, and also such other persons as the Society may determine.

6. That the affairs of the Society be conducted by a Committee of Management, to consist of the Patron, the President, Vice-Presidents, Honorary Secretary, Local Secretaries, a Treasurer, and not less than twelve other Members, who shall be chosen at the General Annual Meeting; three Members of such Committee to form a Quorum.

7. THAT at every Meeting of the Society, or of the Committee, the resolutions of the majority present shall be binding, though all persons entitled to vote be not present.

8. THAT a General Meeting of the Society be held annually, in July or August, as may be appointed by the Committee, at some place rendered interesting by its Antiquities or Historical Associations, in the Eastern and Western Divisions of the County alternately; such General Meeting to have power to make such alterations in the Rules as a majority may determine, on notice thereof being one month previously given to the Committee.

9. THAT a Special General Meeting may be summoned by the Secretary on the requisition in writing of five Members, and either the Patron, President, or two Vice-Presidents, specifying the subject to be brought forward for decision at such Meeting, and such subject only to be then considered.

10. THAT the Committee have power to admit without ballot, on the nomination of two Members, any Lady who may be desirous of becoming a Member of the Society.

11. THAT the Committee have power to appoint as Honorary Member any person, including foreigners, likely to promote the interests of the Society; such Honorary Member not to pay any Subscription, and not to have the right of voting in the affairs of the Society, and to be subject to re-election annually.

12. THAT the Committee be empowered to appoint any Member *Local Secretary* for the town or district where he may reside, in order to facilitate the collection of accurate information as to the objects of local interest, and for the receipt of Subscriptions, and the distribution of Circulars and Books; and that such Local Secretaries be *ex-officio* Members of the Committee.

13. THAT Meetings for the purpose of reading papers, the exhibition of antiquities, or the discussion of subjects connected therewith, be held at such times and places as the Committee may determine.

14. THAT the Secretary shall keep a record of the proceedings of the Society, to be communicated to the General Meeting.

Persons desirous of becoming Members of the Society are requested to communicate with a Secretary.





UCKFIELD OLD BRIDGE.



# Sussex Archaeological Collections.

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## UCKFIELD, PAST AND PRESENT.

BY THE REV. EDWARD TURNER, M.A.

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READ AT THE MEETING HELD AT UCKFIELD, MAY 12TH, 1859.

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IN fulfilling the task assigned to me, of bringing under your notice the antiquities of Uckfield, I shall have no need to occupy any great space, for the objects of archæological interest are few; in truth, this place has become singularly modern; almost everything of antiquarian value about it, having of late years fast disappeared. In the absence of a baronial castle or a ruined monastery, a Roman station or an Elizabethan mansion, we have, generally, in the places selected for our meetings, a church of more or less archæological interest to fall back upon; but this is not the case here. The church of Uckfield is a structure of some fifteen or twenty years existence only; and, for a modern built church, by no means a very happy specimen of ecclesiastical architecture and arrangement. In the year 1779, Madame d'Arblay was equally at a loss to discover anything worthy of note in Uckfield; for, stopping here an hour or two with her intimate friend Mrs. Thrale, in a journey from Tunbridge Wells to Brighton, to refresh themselves and their horses, while dinner was preparing, she strolled out, she tells us in her Diary, to take a survey, but with no very profitable results; "for the place," she says, "afforded me nothing worthy of record, except two lines of a very curious epitaph, which I picked up in the churchyard:—

'A wife and eight little children had I;  
And two at a birth, who never did cry.'

Had not "the author of *Evelina*" deemed these pathetic, but not very poetical lines, deserving of being handed down to posterity, even this substantial proof of the fecundity of the



situation, would have been lost to us, for they will now be looked for in vain.

Many may, no doubt, recollect a rather interesting old bridge, of three arches, spanning the little tributary stream which runs to the south of Uckfield. This too, like the family memento just alluded to, has disappeared. The views and principles of my excellent Uckfield neighbours are, unfortunately for us archæologists, become so thoroughly utilitarian, that they seem to have no notion of regarding anything for its antiquity; and the poor old bridge has this year fallen a sacrifice to the requirements of a new railway; and had not our Society, in accordance with its rules, determined to perpetuate it in the accompanying engraving, from a photograph by C. L. Prince, Esq., the time would shortly have come when it would have lived only in the recollection of the few who are old enough to remember a melancholy circumstance connected with its history, which took place towards the close of the last, or at the commencement of the present century, (for I have been unable to identify the exact time,) and the result of which was some loss of life. For reasons which will presently appear, I am led to fix upon 1797 as the year in which it happened. In the spring then of that year, a very sudden and heavy fall of rain took place, which inundated all the low lands of this neighbourhood. On the north-east side of Buxted Park the water accumulated to a very considerable depth, in consequence of a portion of the park fence, which the current had torn down and carried along with it, becoming fixed at last in the narrow channel on the Uckfield side, so as to prevent for a time its passage farther; but overpowered, as it would naturally be by the weight of the fast increasing waters, this barrier gave way, and the whole collected mass rushed forward with such uncontrollable impetuosity, as to carry all before it. Arriving in its course at the old bridge, the arches were much too small to allow of its free passage as it came down, and the consequence was, that the parapets were carried away, and with them some persons who, hearing the noise occasioned by its approach, had taken their stand upon it, to see the result, and they were drowned. The wooden palisades, which you see in the engraving, were probably put up at that time.

My reason for fixing 1797 as the date of this melancholy event is, because the late Rev. Sir Henry Poole, Bart., of the Hooke, Chailey, has left upon record, in an old book of accounts, a similar fall of rain, which happened in the spring of that year; it is as follows:—

“May 16th, 1797. On Sunday, the 7th of this month, I was engaged to officiate, at three o'clock in the afternoon, at St. Michael's in Lewes, for Mr. West; I had entered my carriage at half-past one to go there, not conceiving it possible I could be prevented, but a storm of thunder and lightning and hail came on, with great violence, as we were coming from Chailey Church, after morning service. I thought it too violent to continue any time, and had no doubt of going to Lewes, but it kept increasing, and the rain came in such torrents, that before half an hour the flood was immense. The sheep stood belly-deep in the green before the house, and the orchard, and the lawn, and the lower island pond were one sheet of water; and the rain so continued till past three o'clock, when the deluge was beyond description, and the water on the lawn was twelve feet deep, as I myself measured it, from where it had stood at against the old road that intersects it. Had I attempted to have gone to Lewes, the flood at Bevan's Bridge would have run in at the chariot windows; indeed it would have been useless to have attempted to pass, for at seven in the evening a man and horse were swimming there. But the very extraordinary part is, that there was no rain at Lewes; and there the congregation was all assembled, and waiting for me with great impatience. The hail was large, and broke some panes of glass, but did no other material mischief; in truth it was such a flood as never was known before, and as never covered anything like the ground, or fell in so short a time, at most three hours. I never saw anything like it, except some years ago, in London, when the people waded knee-deep in Piccadilly, and when so much of Tower Hill was torn up, that they talked of an earthquake; and there was neither then nor now any wind.”

In coming up the hill from the railway station into Uckfield, you perhaps observed, in a niche, high up in the front of a house occupied by Fisher, the saddler, the capital of a pillar, which, from its position, and the pains which have been taken



to display it, would naturally lead you to imagine that it was a genuine antique, and deserving of the Society's notice. Would that it were so; for I should then have had something more to expatiate upon, than unfortunately I have now. But, alas! it becomes my painful duty to tell you, that it is a sham only. It is but a trap set to catch unfledged and unwary archæologists, like Mr. Pickwick and the members of his club. It was manufactured and set up by some Uckfield Bill Stumps, some ingenious mechanic of the place, solely, I fear, *ad captandum*. It bears as its date the figures 1066, pretending thereby to be coeval with the Norman Conquest. How the Uckfieldians—who have really *little if any* sham in their composition—can tolerate the existence of such an unreality, such a deception, at the entrance of their town, I cannot imagine. I would recommend the Committee just formed under the new Local Government Act, to consider seriously whether it is not their incumbent duty to remove it, under the powers vested in them, as a nuisance. For that surely cannot be considered in any other light than a nuisance, which has a tendency to delude the members of an Archæological Society, like ours—the object of whose association is to examine, and, as far as they can, to preserve, the antiquities of the county—to enlighten the public on the history of those that have heretofore been but little known, and, as to-day, occasionally to spend a few hours in visiting some of those that are of more than ordinary interest, and in social and friendly intercourse with each other. Archæologists, however, are but fallible creatures, and in the prosecution of their laudable designs, very liable to be deceived. A careful examination of any counterfeit object which is brought under their notice, will, as in the case of this fictitious capital, generally lead to the detection of the fraud.

As then Uckfield, though unquestionably an ancient place, has but little left, in its buildings, to merit the notice of the archæologist (it having become an exception to the general rule, that there is nothing new under the sun, for in it almost everything is new); I must request your indulgence for a few minutes longer, while I go back into its remote history, and tell you all that I have been able to discover, from the records of antiquity bearing upon it—and little enough it is—previous to its becoming, as you now see it, a modern town.

That Uckfield is a place of decided antiquity there can be no doubt, though its church is not included in Hussey's list of those mentioned in the Norman Survey. In the hundred of Framelle, however, in which it is locally situated, the manor of Framelle is directly noticed in *Domesday*; it was then held by Lewin, of the Earl of Moreton. The manor of Framfield still includes a great portion of Uckfield; and Buxted is a *sub infeudation*. Framelle, Gorde, Horstede, and Beckingestone, are the four places specified in Framelle hundred; and though two mills are mentioned, no church is noticed. The whole hundred had been worth 100*s.* in the time of Edward; afterwards it had fallen to 50*s.*; but, in the Conqueror's time, it had risen again to 60*s.*<sup>1</sup> Uckfield is alluded to early in the thirteenth century, when it appears to have been a Vill or outlying portion of the parish of Buxted. How and when it obtained a separate and independent parochial existence from Buxted, I have been unable to discover; but as far back as our knowledge of it extends, "Buxted cum Uckfield" is the usual designation of the two. It is so described in Pope Nicholas's *Valuation*, taken in 1291, which is the earliest historical notice we have of Uckfield, though there was a church here probably nearly a century before this time. The *Lambeth Register* also mentions Uckfield Church in 1299.

With regard to the derivation of its name, I have once or twice met with it in old documents written Okenfield; and the Rev. Henry Hoare, in his "Notes on Buxted," printed in the *Sussex Collections*, Vol. IX., speaks of it as so spelled in the early *Lambeth Register*, to which I have just alluded. It is there called, he says, "Buckstede, cum capellâ de Okyngfeld." Now if this be the early legitimate mode of spelling the name—but unfortunately the way in which the names of places and persons, and even of things, were spelled in ancient times, was quite a chance medley; they are seldom found written twice in the same way—it would seem to imply that its designation was derived from its being situated in a district favourable to the growth of oaks. But here a geological

<sup>1</sup> There are twenty-two yard lands in the manor, composed of bond-land; and there is also assart-land. The widow has the bond-land during widowhood, if she

have no jointure; and the assart-land during widowhood, and one-third for dowry. *Watkins on Copyholds*, ii. p. 493.



difficulty arises; for Mantell tells us that Uckfield stands upon what is called the iron-sand formation; whereas all the finest oaks are found in the clay district. Within that district then only ought we to find places taking their names from this circumstance; and there we do find them, Okenfield, Oken-dean, Okenhurst, and other compounds of a like nature, frequently occurring in the Wealden, or Oaktree-clay formation; which, as most of you know, occupies a considerable portion of the northern part of the county. The derivation of the name Uckfield must then, as far as any light I can throw upon it is concerned, continue in the obscurity in which it has heretofore been involved.

But although the church of Uckfield is not named in the *Domesday Survey*, I am led to consider, from the way in which it is alluded to about a century and a half later, that Uckfield has, from a very early period, been a place of considerable importance; from local circumstances, more so perhaps than Buxted, to which it was a Vill only. Of its importance upwards of six centuries ago there can be no doubt, Edward I. having, during a progress which he made through the county in the year 1299, adopted it as his resting place for one night. What house the King was lodged in it would be impossible now to say; but this we have upon record, that the person who had the honour of entertaining him upon this occasion was named Arnald. Whether he was ancestor of Arnald, the present chimney-sweeper, of Uckfield, I am not prepared to say; and possibly, had I appealed to him for information in the matter, he would not have been able to have enlightened me much; for I suspect his coat of arms is not registered in the Heralds' Office, nor can he produce any well authenticated pedigree of his descent. But this, I think, may be taken for granted, that the humble cottage in which he lives cannot be the house in which the King took up his temporary abode. But whoever might have been his host, the King seems to have been most liberally and hospitably entertained. He was on his way from Canterbury to Chichester, and having entered the county at Lamberhurst, and passed the night there, on Sunday, June 21st, he came on to Mayfield on Monday, the 22nd; and to Uckfield on Tuesday, the 23rd; proceeding onwards to Lewes the next day. The King's visit seems

to have been good for the trade of the towns at which he sojourned, if we may judge from what took place at Uckfield, and particularly for the brewers, as appears by the following entry in the account book of his expenditure while here, which is still extant:<sup>1</sup>—"To the clerk of the pantry, for 82 gallons of beer, bought for his office, from Arnald de Uckfield, at Uckfield, the 23rd day of June, 10s."

It must be borne in mind that the King's progress was necessarily performed on horseback, and that he was accompanied by a large mounted retinue; the badness of the roads, or, as the early historians are wont to express themselves, "the foul ways of the Sussex people," for centuries afterwards, not admitting of carriage travelling; and to this cause we must attribute the shortness of the stages he and his attendants were accustomed to accomplish in a day. The accounts then continue:—"To the clerk of the kitchen, advanced on his office of the chamber, by the hands of Arnald, of Uckfield, the host of the King there, the same day, 12*d.*; to the same, advanced on his office, for poultry, by the hands of John Atte Barre, the same place and day, 20*s.*" This sum would, at that time, purchase from sixty to one hundred chickens.

To the next entry I would bespeak your particular attention, for it is rather a curious one, and would lead us, with all due respect for the King's person and office, to imagine that he was fond of a practical joke, or, that he and his attendants, when out on these progresses, were rather mischievously inclined, and we have classic authority for the axiom, that

"Quicquid delirant Reges, plectuntur Achivi."

The King, you will observe, was just fifty at this time; but note the item of account:—"To Arnald de Uckfield, host of the King, for damage in his houses and curtelage, by the arrival of the King at the same place, by gift of the same King";—now mark, I beseech you, the reason why,—"in compensation to him for damage done by his Majesty's own hands, at the same place and day, 20*s.*" Here the accounts, as far as Uckfield is concerned, end; and I will only remark farther, that this Arnald must have been a person occupying a large house in Uckfield, and possessing considerable means.

<sup>1</sup> See *Sussex Archaeological Collections*, Vol. II. p. 145.





In 1305, the same King probably again passed through Uckfield, though it is not stated that he did so; for in a progress made during this year, through Surrey and Sussex, in his road to Canterbury, he was at Lewes on Saturday, June 26th; and on Sunday, June 27th, he is stated to have passed through Horsted on his road to Buxted, where he again rested for the night; and from thence he went on to Mayfield, on Monday, the 28th: Uckfield then would lie in his route.

I should fail in my duty, if, in bringing under your notice the past and present antiquities of Uckfield, as far as they are known to me, I did not make some allusion, though it can be but brief, to the old Church, a drawing of which, through the kindness of Mr. Cloake, I have had engraved. The church was taken down and the present one erected in 1839-40. This church is stated in the registers of the archbishops of Canterbury, the patrons of Buxted and Uckfield, to have been dedicated to the Holy Cross.<sup>1</sup> Its exact date is not known, but I have already alluded to its existence in 1299. Previous to the fourteenth century it is called "a chapel;" from which we may infer that it was, up to that period, a chapel of ease to Buxted; but since then it has usually been designated "a church." There was, in its architectural features, nothing very striking or remarkable. It was, as you see, from the engraving which is here given, a heavy, clumsy-looking building, much too low for its length, which consisted of a western tower, with a low shingled roof, nave, and chancel; a portion of which, with its rather peculiar, but not uninteresting, east window, and the tower—on which has been placed a well-proportioned shingled spire—is all that now remains. I should imagine its style to be Early-pointed, but an inelegant specimen of the kind. Previous to its being taken down, it had long been inadequate to the requirements of the parish, even with the aid of galleries, with which it was much encumbered. I may here mention that the connection between Uckfield and Buxted was severed, and Uckfield made a separate piece of preferment, by an Order in Council, in 1846.

The ancient Register Books of the parish consist of five con-

<sup>1</sup> For List of Incumbents till 1786, see *Suss. Arch. Coll.* Vol. IX; since then, 1786, Matthias D'Oyley; 1816, George

D'Oyley; 1820, Christopher Wordsworth, D.D.; 1846, Henry Kingsmill, Buxted, John Streatfeild, Uckfield.



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Engraved by George Jones, in 1825, after the design of the architect, Mr. George Gilbert Scott.

*Mayfield Abbey, Sussex.*

Published by the Publishers, 1825, at the end of the volume.



secutive volumes, the oldest of which commences in 1538, when Cromwell's injunction first issued; they contain no entries worthy of special notice.

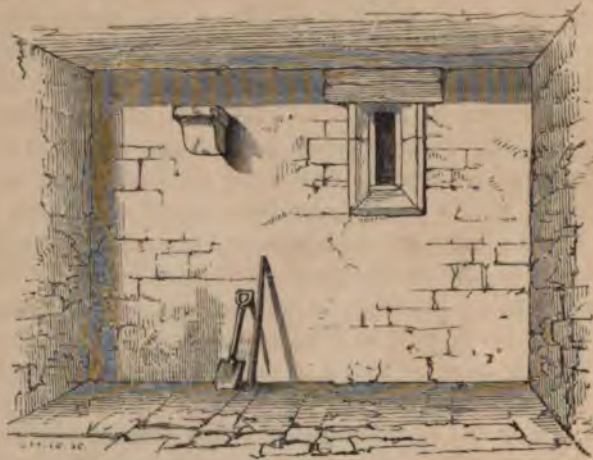
Almost the only extensive object of real archaeological interest in Uckfield, is a stone room opposite to the King's Head inn, and the walls of which are of sufficient thickness to admit of arched recesses in their substance, two on the eastern and the same on the western side; and at the northern end are the remains of its double entrances, an outer and an inner one, each of which must have been secured by two sets of folding doors; between which is an arched opening into a small dark cell, about five feet square. The side walls have been considerably lowered, to admit of a house being built thereon; the lower part of a narrow lancet window, the upper portion having been removed, remains on the south side, and near to it a stone corbell, which no doubt helped to support the roof. For the accommodation of a baker, who uses the room as his bakehouse, one of the arches has, of late years, been filled up, and converted into an oven. A brick partition wall



North End—Uckfield Cell.

has also been erected across it, dividing the room into two: the whole indeed is much obstructed and disfigured by his working shelves and tables. Occupying the substance of the

wall, on the west side of the ancient entrance, are two deep recesses, resembling aumbreys, which were once secured by

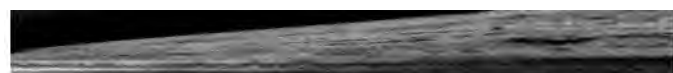


South End.

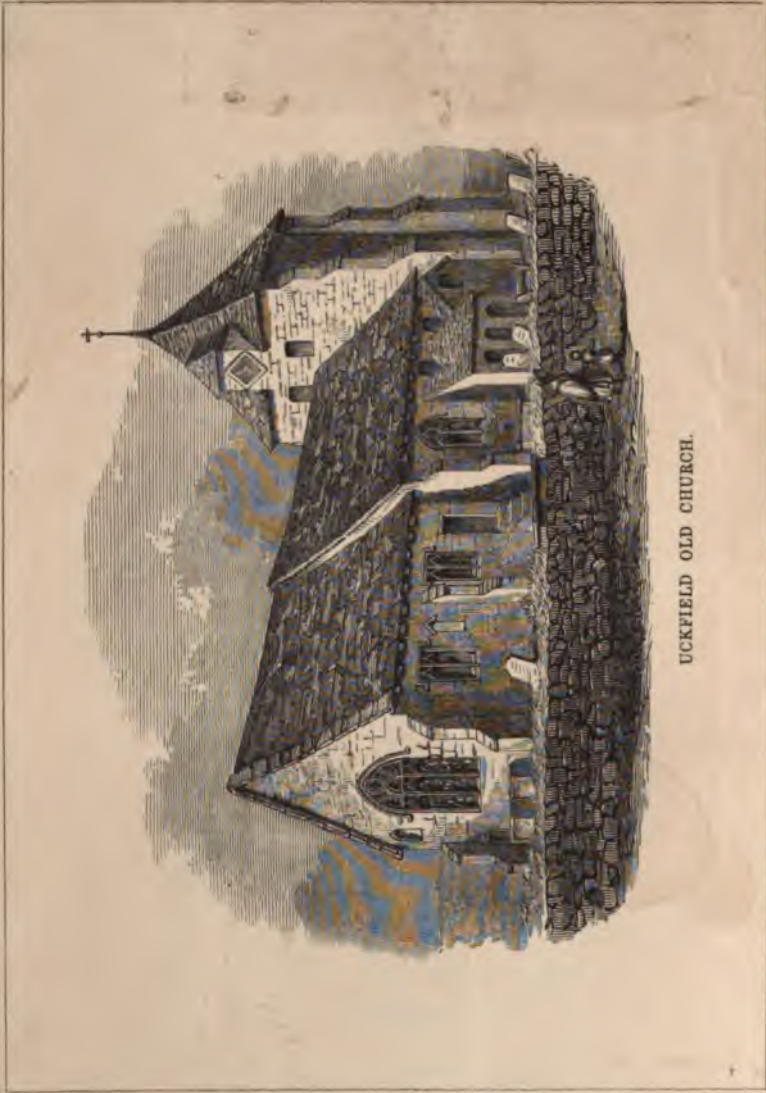
doors, the grooves and hinge hooks of which still remain, as do those of the entrance doors, where they have not been cut away to increase the accommodation; the arches are all of them more or less pointed. This room is now for the most part below the surface of the outward soil; but, to understand its original position, and how the entrance could have been at the north end, you must bear in mind that anciently this was not the case. It has been occasioned by the raising of the roads, which run on two sides of it, within the memory of persons now living.

With regard to its history, we are much in the dark, having no written or reliable traditionary evidence bearing upon this material point. I have never found even an allusion to it in any ancient document that has passed through my hands. With regard to conjecture, Horsfield,<sup>1</sup> following, I believe, the *Magna Britannia*, connects it with the persecutions of the days of Queen Mary. "This place," he remarks, "is said to have been appropriated by Dr. Christopherson, Rector of Buxted with Uckfield, and subsequently Dean of Norwich and Bishop of Chichester, as his private prison, for the incarceration of

<sup>1</sup> *Environs of Lewes, parish of Uckfield.*







UCKFIELD OLD CHURCH.



such persons as were unwilling to change their faith at the bidding of the monarch." And another historian goes even farther than this, and tells us, that Dr. Christopherson resided in a house over it. "How far," Horsfield continues, "this," alluding to his statement, "may be correct, I know not." That it is incorrect in some of its main particulars, I will take upon myself to say; for Dr. Christopherson, in the first place, was never rector of Buxted with Uckfield: during the time he presided over the diocese of Chichester, and was confessor to Queen Mary, he used to be much at Buxted, with his friend Dr. Alban Langdale, the then rector, with whom he appears to have been very intimate, and to have taken an active part in forwarding Protestant persecutions, together with what Fox, in his *Martyrology*, contemptuously calls "another fat-headed priest," doubtless of the neighbourhood, "whose name I know not;" and it was at the instigation of this Dr. Langdale, that Woodman, an ironfounder, of Warbleton, and who may be called the principal Sussex martyr, was tried and executed; the Bishop himself taking a prominent part in his examination and condemnation;<sup>1</sup> but I have searched in vain for any record of his imprisonment at Uckfield, or indeed of any other of the persecuted residents of this part of the county. Woodman was tried in London, and incarcerated during the time, in the Marshalsea, and when condemned to be burned, was sent direct to Lewes, for his sentence to be carried into effect; previous to which he is supposed to have been kept in safe custody in the crypt under the Star Inn, in front of which he suffered his punishment. Horsfield's conjecture then appears to me to be wholly without foundation. That this room was once used as a prison, "the massive rings and arched dungeons," of which Horsfield speaks, would seem to imply; for though the rings are now removed, their existence some years back is unquestionable; still the details of the architecture of the room are, in my opinion, of too ecclesiastical a character to induce me to think that it was originally built for a prison; a point on which I am at issue with the grandfather of the celebrated Dr. Edward Daniel Clarke, who, while rector of Buxted, made the antiquities of this neighbourhood his par-

<sup>1</sup> For an account of these trials, see a little book published by an active member of our Society, Mr. M. A. Lower, entitled *Sussex Martyrs*.

ticular study, and who has curiously enough left his opinion of it on record, by a memorandum made in an old Tithes-book, now among the papers and deeds belonging to the trustees of Dr. Anthony Saunder's charities, of which he was one; which is, that it belongs to the feudal times, and is the remains of an ancient manor prison. While on this subject, I cannot resist quoting the observations of the quaint and amusing old historian Fuller—though, from their frequent use, they may perhaps be as familiar to you as household words—who, in alluding to Dr. Christopherson's being actively engaged in the Marian persecutions of this county, and their consequences, says, "such was his havoc in burning poor Protestants in one year (of males and females twelve were burned in the same fire with Woodman), "that had he sat long in that see" (the see of Chichester), "and continued after that rate, there needed no iron mills to rarifie the woods of this county" (he is speaking of Sussex). "The Papists," he says, "admire him as a great divine, which I will not oppose, but only say of him, as the man said of his surley mistress—

'She hath too much divinitie for me—  
Oh! that she had some more humanity.'

From the old prison, if a prison it be, I proceed to mention the old library of the free school, which consists of about six hundred volumes of books, principally the works of the old divines, and early editions of the classics, with a few in black letter; among these there is nothing very rare or remarkable; still, as an ancient school library, it is worthy of a passing notice.

This school was founded by Dr. Anthony Saunders—who was rector of Buxted, vicar of Acton in Middlesex, treasurer of St. Paul's, and one of the chaplains of Archbishop Sheldon—about the year 1690. By his will, dated October 31, 1718, he provided for the gratuitous education of twelve boys, six of Buxted and six of Uckfield; and bequeathed his library to it, for the use of the schoolmaster and scholars for the time being. For the support of the school he gave land in Uckfield, together with the payment of ten pounds, charged on the Rock's Farm, in Buxted; the remaining proceeds of which he directs the trustees to apply in apprenticing poor boys of Buxted. By the great increase in the value of property, and by the profits



arising from timber felled and sold, these remaining proceeds became more than sufficient to fulfil the intentions of the founder; and there arose a large accumulated fund, invested in government securities, of which, for some years, they could make no use, but the interest of which, through the instrumentality of the Charity Commissioners, they have lately obtained the power to apply towards the extension of free education, and they are now instructing twelve boys, the sons of small tradesmen and farmers from each parish, instead of six, as originally designed. There is a very good house attached to the charity, standing in Church Street, Uckfield, of which the master has the use, and where the school is carried on. He is also permitted to take a limited number of boarders upon his own account. To the present master of this school I am indebted for the drawings from which some of the principal illustrations of this paper are taken.

It is on Dr. Saunders's charity farm at Buxted that the old habitation, hewn out of the solid rock, is situated, which can be included among the objects of archæological interest, deserving and lying within the compass of a visit of inspection. There are two drawings of this habitation among Gough's *Topographical Collections*, in the Bodleian Library, Oxford, which were taken May 28th, 1785. They are in pencil, and are severally marked: the first, "Rocks in Buxted, in Sussex, called 'the Vineyard,' there being formerly a plantation of vines here, which throve well, being sheltered from the winds, and open to the meridian sun. N.B. The Rock which makes the foreground is hollowed out for a habitation;" the second, "Outside of the Rock habitation of the Vineyard Rocks near Buxted, in Sussex; it is decidedly of great antiquity." Traces of its having been a vineyard still remain.

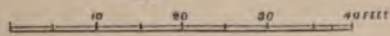
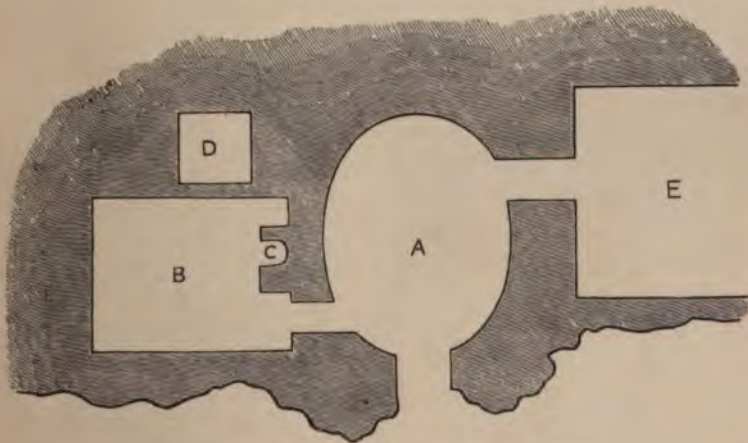
With regard to this habitation and its arrangements, it appears to have consisted of three principal rooms, marked A. B. and E., on the ground plan, two only of which now remain in a perfect state, A. and B.; a portion of the third, E., having been cut away, to admit of an oasthouse being built upon a portion of it: these rooms are connected with each other by means of passages. That they were originally a habitation, as Gough calls them, of some kind, there can be no doubt; the easternmost of the three, B., which was evi-



dently the principal living room, having a raised projecting platform of about three feet square, C., left on the entrance side, which has evidently been used as a fireplace, and over which is a round hole cut through the solid rock, which forms the roof, for the smoke to pass away. Out of this is a small recess, D., cut farther into the rock, of about five or six feet square. How this room was approached it would be difficult now to say; and we are equally in the dark as to the use for which it was designed. The most plausible conjecture is, that it was intended for a cubiculum; in which case the occupant would have had to climb up between two and three feet to obtain admission into it, and then to drop down again about the same distance to reach the floor; for, though at the south-east corner of room, B., there are a few rude steps, which appear to have led to a narrow platform communicating with this small room, still the doorway is the distance, which I have just mentioned, above this platform, and the floor nearly or quite upon a level with it. This room appears to have been lighted by a round hole made through the partition wall between it and room B., to the right of the doorway, and close under the roof: this hole still remains. The doorway being considerably broken away at the bottom, seems to favour my hypothesis of the only access to it being by means of climbing: this doorway is tolerably well proportioned. The only outward entrance into this habitation is into the middle room, A., by a pointed-arch doorway, formed between two projecting points of the rock, the proportions of which have been much spoiled by their having been enlarged to admit of the rooms being used by the tenant of the farm, as a receptacle for his lesser agricultural implements not in daily employ, with which they are generally pretty well filled. The eastern room, B., is now open on the north side; but that it was originally wholly closed in, may be plainly seen by portions of the rock remaining at each end of the opening, the greater part having been cut away to facilitate the access into it, and to make it more generally useful; about the middle too of the open space, the top of a narrow lancet window is still visible: the ground floor of this room has been lowered about two feet below its original level; its dimensions are eighteen feet wide by twenty-four feet long; and the other two rooms are about the same



HERMITAGE ROCKS, BUXTED.



GROUND PLAN.





size. If there be any material difference, it is in the middle room, which is two feet narrower, but three feet longer; its shape too is oval, while the others are angular: the thickness of solid rock between rooms A and B is about five feet, and between A and E about ten feet; the roof of B is about twelve feet, and of A about nine feet from the floor.

The formation of this dwelling-place must have been a work of great labour and difficulty; and various have been the conjectures advanced as to the class of person for whose occupation it was intended. Tradition connects it with the illegal transactions of former days. Some have imagined it to have been a hiding-place for smugglers; others a covert for banditti and forest marauders; and many a tale is told of scenes of rapine and bloodshed, which are supposed to have been enacted here. Caves of this kind usually inspire a feeling of awe and dread on the uncultivated and superstitious minds of those who live in their immediate locality. But these excavations are far too ancient to be connected with contraband doings. They have every appearance of having been in existence for some centuries. Their antiquity seems to me to be unquestionable. The habitation is sometimes spoken of as a hermitage; and as such I am disposed to consider it. The life of a hermit is supposed to have had its origin in a desire to practise the austerities to which John the Baptist devoted himself during his residence in the wilderness of Judea; and this spot would be well adapted to the doing so. The huge mass of rock out of which this hermitage is hewn, stands by itself at the upper end of a field facing the north; and its situation is so elevated, as to command a view of the whole range of rocks, by which the field is bounded on the west side. A more secluded spot, or one approaching nearer in resemblance to the scene of the Baptist's ministrations, at the time this residence was formed, cannot well be conceived. I know of nothing in the county at all resembling these Buxted caverns, except a cave in what is called the Minnis Rock at Hastings, which consists of one room only, of much smaller dimensions than either of the three Buxted caves, and the area of which embraces a few yards only. Like the eastern of the Buxted caves, it has a fireplace left in the solid rock to the right as you enter, over

which is an aperture the thickness of the rock above, for the smoke to pass away. Within the memory of persons now living, there is said to have been (Moss, the historian of Hastings, tells us) a cross about the centre of this cave, cut out in the rock opposite to the entrance; by the side of which was a niche, designed doubtless for the reception of the image of some saint. These would seem to indicate, that in ancient times this cave also was the abode of some devout hermit. If I am right then in my supposition, these rock habitations are the only specimens of hermitages to be found in the county. The Buxted caverns are interesting to the botanist as well as the archæologist, from the variety of lichens and ferns with which their damp and creviced walls and roofs are partially covered. Of this anachoretic branch of monastic life I propose to treat more at large in a separate paper.

One other archæological object in Uckfield, will engage our attention. In a row of back cottages, as you descend the hill to the railway station, is a rather interesting mediæval mantel-piece, probably of the date of Elizabeth. It consists of three circular-headed small oak panels, fixed in fluted frames, each of which has painted on it a scripture subject. On the first is the adoration of the shepherds; on the second is what appears to be souls weighed in the balance on the day of doom, a common subject for mural paintings in our churches, where such paintings have been discovered; but this is not so clearly to be made out here, the whole of the paintings being much damaged, and this, which is the middle one, being in addition very much discoloured by smoke; and on the third is a representation of the crucifixion. Though manifestly not the work of a first-rate artist, it is an interesting remnant of ancient Uckfield. The whole room was no doubt originally panelled, one side of this panelling, and that bedaubed with whitewash, under a thick coat of which it is scarcely perceptible, now remains.

On the history of the antiquities of the immediate neighbourhood of Uckfield I shall not enter, for an account of *most* if not *all* of them may be found in one or other of our eleven archæological volumes. Two will be brought under your notice during the excursion which we propose presently to make, viz., 1st, Maresfield church, with its interesting old



wooden porch. This church is a simple structure, dedicated to St. Bartholomew, and consists of a well-proportioned embattled tower, the best perhaps in this part of the county, and a nave, and chancel of the date of Edward III., the chancel walls showing externally portions of a much older building, both of which are much disfigured by galleries. A collection of antiquities has been prepared for the occasion at the parsonage, consisting of nearly a hundred Roman and Saxon coins, both in silver, middle brass, and copper; nearly a complete series of English coins from the Conquest to the present time; fragments of Roman pottery, both coarse and Samian, from the cinder beds at Oldland; ancient MSS. and deeds, swords, medals, specimens of oak carving; and the font of the old Nutley church, which was dug up in a field adjoining the site; &c., &c. 2nd, The church and parsonage of Buxted, and by the kind permission of Col. and Lady Catherine Harcourt, the tastily laid out grounds and gardens of Buxted Park. Of the church, views of different parts, and a very full account, will be found in our *Collections*, Vol. IX., p. 208. The parsonage was built by Dr. Anthony Saunders in 1694, and is a fine instance of the old moated clerical residence of former days. Having been much modernised by former rectors, it has been judiciously restored to something like its pristine architectural form and character by the present incumbent. In effecting this restoration, cannon-balls were found in some part of the foundation. The moat has been for many years laid dry. Among the attractions at this house is a large and most interesting collection of stuffed birds, principally British, collected and arranged by the present rector.

The following brief notices of some of the families whose ancestors lived in, or were otherwise connected with Uckfield, will not, I trust, inappropriately conclude my paper; in the selection of which I shall confine myself principally to the information to be obtained from the obituary memorials and inscriptions to be found in the church. The oldest monumental record now remaining, is a black marble slab, which was removed from its proper place when the old church was taken down, and is now lying for convenience sake, north and south, just within the communion rails. It is inlaid with brass. At the top of it is a shield with the coat-of-arms of



the deceased, having his name, John Fuller, on the scroll under it. Beneath this is a full-length figure of himself, with his hands in a devotional attitude. And below the figure are two square brass plates, on the upper one of which is an inscription commemorating his death and the benefactions which he made to Uckfield and other parishes into which his property probably extended; it is as follows:—"Heare lieth the bodie of John Fuller, Gent., late of Uckfield, who deceased the 6th daye of April, anno 1610, being of age<sup>1</sup> yeares. And hath given to the poore of the parish of Penshurst in Kent x. shillings a yeare for ever; to the poore of the parish of Isfield in Sussex x. shillings a yeare for ever; and to the poore of the parish of Uckfield in Sussex x. shillings a yeare for ever." On the second plate are verses 11, 12, and 13, of the third chapter of 1 John, and then the following lines, having reference to his charities:—

"Now I am dead, and layd in grave,  
And that my bones are rotten,  
By this shall I remember'd be,  
Or else I am forgotten."

The coat-of-arms would seem to imply that he was of the family of Fuller, of Lewes and Rose Hill. He is supposed to have died at Lewes.

There are two other tombs recording not only the deaths of the benefactors, but the benefactions also which they made to the parish. They are to the memory of two sisters of the name of Ellis, both residents of Uckfield. The one states that Mrs. Mary Ellis died in 1718, giving "£4 a yeare for ever, to be paid yearely to some woman in the parish qualified to teach to spell and reade English ten poore children of the parishe." The other that Mrs. Dorothy Ellis died in 1731, "and by her last will and testament<sup>2</sup> confirmed and augmented her sister's charity by giving £5 a yeare for ever to be distributed in bread among 12 poore people of the parish, upon every other Lord's day throughout the yeare."

A small marble tablet on the north wall of the church, near to the entrance door, records the benefaction to the parish of Edward Holmes Baldock, of Hyde Park Place, London, who, in the year 1845, bequeathed the interest of £750. 3 per

<sup>1</sup> The space for the age is left blank.

<sup>2</sup> Dated 12th June, 1718.

cent. consols, to the minister, churchwardens, and rated inhabitants of Buxted, Uckfield, and Mayfield, to be distributed annually on the 14th day of May, among six poor persons of each of these parishes, who shall not have received parochial relief during the preceding year.

Of Dr. Saunders' considerate benefactions I have already spoken. He was buried in the chancel of Buxted Church in 1719, where a handsome monument erected to his memory states, that he was "vir prestanti literarum scientiâ conspicuus; assiduæ in Deum pietatis exemplar; pauperibus quotidianâ charitate beneficus; suavi in omnes comitate admirandus." The first master appointed by himself to the school which he founded in Uckfield was the Rev. John Lloyd, afterwards rector of Maresfield, who died in 1738, and a monument to whose memory is placed on the outside wall of the chancel, south of the east window.<sup>1</sup>

Other monuments in the church record the deaths of some of the family of Egles, of Copwood, the oldest of which is a large cast-iron slab in the chancel, placed to the memory of Gabriel Egles, who died August 7th, 1707, in the 65th year of his age. Below the inscription is a shield displaying the arms of this family, *sa. six lions rampant or, three, two, and one.* Other members of this family buried within the church walls are, John Egles, of Copwood, Esq., who died in 1750, and who was probably son of the above Gabriel. He married Mary, daughter of George Goring, Esq., of Barcombe, who died and was buried in the church in 1774; their two sons died before them; their only surviving daughter, Mary Goring, carried the Copwood estate into the Streatfeild family by marriage with Richard Beard Streatfeild, Esq., second son of Henry Streatfeild, Esq., of Chiddingstone, in Kent. He died in 1770, and the estate passed to his son, Richard Thomas Streatfeild, Esq., who, after residing some time at Copwood, pulled down the old Egles' residence, and built the house called the Rocks, nearer to Uckfield. He married first Esther, daughter of Admiral Sir Chaloner Ogle, Knt., of

<sup>1</sup> The Rev. Wm. Rose, father of the Rev. Hugh James Rose, Principal of King's College, London, (born at the Vicarage, Little Horsted, 9th June, 1795, and died on 22nd Dec. 1838,) and of

whom a memoir is to be found in the *British Magazine* for 1839, Vol. XV. p. 327, was master of this school at the commencement of the present century; and here educated his sons.



Worthy, Hants, who died in 1796, and by whom he had no family; and secondly Anne, daughter of Robert Shuttleworth, Esq., of Barton Lodge, Lancashire, by whom he had three sons and two daughters. He died in 1813, leaving his estate to his eldest son, Richard Shuttleworth Streatfeild, who pulled down the house which his father built, and erected on the same spot the present commodious mansion, under the direction of Mr. Smirke, the architect. He died from the effects of an accident with his gun in 1851, leaving a son and two daughters. The son is still a minor. He married Charlotte Anne, daughter of James Brown, Esq., of Harehill's Grove, and Rossington, Yorkshire, who died at Nice in 1858. There are handsome marble monuments in the church to their memory as well as to the memory of Mrs. Brown, the mother of Mrs. Streatfeild, who died at the Rocks in 1858.

On the north side of the chancel window is a marble monument, erected by Sir Thomas Spencer Wilson, Bart., to the memory of Barbara and Anne Wilson, his sisters, who died, the former in 1730, the latter in 1744; also to that of Sir Thomas Wilson, Bart., his father, who died in 1759; Sir Edward Wilson, Bart., his brother, who died unmarried in 1760; and Dame Elizabeth Wilson, his mother, who died in 1768. They occupied the house in Uckfield standing back in a garden, and shut off from the main street by a high wall. Many interesting letters, some of them dated from Uckfield, and anecdotes of this family will be found in Vols. X. and XI. of our *Collections*.

One monument more in the chancel is deserving of notice, that, namely, which is erected to the memory of the Rev. Henry Courthope, rector of Brenchly, in Kent, who died in 1804. He was of the family of Courthopes, of Whiligh and Danny, and occupied the substantial square brick-built house standing to the east of the road, as the Wilson's residence does to the west. He married Mary, the youngest daughter of William Peckham, of Arches, in Framfield, whose death in 1836, as well as that of their only daughter, Mary, who died in 1826, are recorded on the same tomb. Many anecdotes of the Courthope family also, with some account of their history, will be found in the different vols. of our *Collections*.

Among the distinguished residents of Uckfield may be men-



tioned that acute critic and learned English writer, Mr. Jeremiah Markland, who occupied a house here from 1744 to 1752. He was an intimate friend of Dr. Francis Hare, Bishop of Chichester. Dr. James Stanier Clarke, and his brother, Dr. Edward Daniel Clarke, were also residents of Uckfield. Descended from ancestors celebrated for their great abilities and learning, and who for a long series of years reflected the highest credit on the literature of their country; two of them, their father and grandfather, having been successive rectors of Buxted with Uckfield—they became distinguished in the same honourable career. The rudiments of their education, as their father's had been before them, were received in Dr. Saunders' school, at Uckfield, under its talented but eccentric master, Mr. Gerrison: they were afterwards removed to the grammar school at Tonbridge, then ably presided over by Dr. Vicessimus Knox; from whence they went to Cambridge, where they graduated, the elder at St. John's College, the younger at Jesus. When old enough, James Stanier took orders, and was for some time curate of Uckfield; but having subsequently by his talents attracted notice in high quarters, he became Historiographer to George IV., a canon of Windsor, and rector of Tillington, near Petworth. His brother, Edward Daniel, became a fellow of Jesus, his father and grandfather having been fellows of the same college before him. Upon his brother's resignation of the curacy of Uckfield, it was offered to him; and as, since his father's death, his mother had adopted it as her place of residence, and his own partialities for Uckfield and its neighbourhood were very strong, he probably would have accepted it, had not the tutorship of the Duke of Dorset's nephew, the Hon. Henry Tufton, been offered to him by his grace, which, as it held out the prospect of gratifying the great desire of his heart, travelling, he preferred; and with him he made the tour of Great Britain. He afterwards travelled in the same capacity through Italy with Lord Berwick, and through Scotland and the Western Isles with the Hon. B. Paget. After his return from this third tour, his friends were very desirous that he should return to Cambridge, and take part in his college duties. But this at first he strenuously declined; a residence at Uckfield, and the society of his mother and of

his old and much valued friend, Mrs. Catherine Courthope, having much greater charms for him than the monotony and confinement of college life; more particularly as the Duke of Dorset had placed at his disposal the shooting of all his lands and woods in the neighbourhood, which gave him the opportunity of indulging his love for field sports. What, however, the persuasion of his friends could not accomplish, an event connected with the circumstances of the times brought about. His name was put down at Uckfield for the supplementary militia; and so great was his dread of being compelled to serve in this corps, that without awaiting the result of the ballot, he disqualified himself by taking a college office. "Tell the master," he says, in writing to a college friend on the subject, "that I will be bursar, shoeblack, or even gip, sooner than march in the awkward squad with a mob of undrilled recruits, with the certainty of being brought to a court-martial for disobedience of orders." To this untoward event, then, we owe all his future greatness as a traveller. For upon his returning to Cambridge as his college bursar, in 1801, he was appointed private tutor to John Martin Cripps, Esq., of Stantons, near Lewes, who had just commenced residence as a fellow commoner of Jesus, which, the following year, resulted in a tour, upon which Dr. Clarke's fame became completely established. Through Norway and Sweden they were accompanied by Mr., afterwards Professor Malthus, and Mr. Otter, subsequently Dr. Clarke's biographer, and Bishop of Chichester. Returning to Cambridge, Dr. Clarke was appointed Professor of Mineralogy; and marrying, he settled down for the remainder of his life on the living of Helstone, in Cambridgeshire, where he died in 1822. His elder brother, Dr. James Stanier, who is also well known by his various publications, survived him about twelve years.

Uckfield is in the rape of Pevensey and deanery of Lewes, and gives its name to a poor-law union, consisting of eleven parishes, the united population of which in 1851 was 17,632. The Union workhouse is here. The area of the parish contains 1800 acres, and its population, by the last census, is 1591. For picturesque beauty and the salubrity of its atmosphere, its situation and neighbourhood, are not to be surpassed by any place in the county.



PROOFS OF AGE OF SUSSEX FAMILIES,  
TEMP. EDW. II. TO EDW. IV.

EDITED BY WILLIAM DURRANT COOPER, F.S.A.

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THE Inquisitions to prove the full age of Wards have been often referred to as amongst the most interesting of our public records; few, however, have been printed in any county, and none in Sussex.

The transcripts, which I now edit for our Society, have been most kindly placed at my disposal by a friend, whose birth in and connection with the county, have induced him to make considerable collections towards a better county history; and my readers will welcome the present contribution.

Not only do these records recover for us several families, whose names even have passed from our ordinary knowledge, but they furnish us with authentic particulars relating to such families as De Bohun and Dalingregge, hitherto undiscovered; they also add to or confirm our knowledge of the dedications of some of our churches; and they give us an insight into the social habits of our chief Sussex families from four hundred to five hundred years since.

We find notices of marriage feasts on no small scale; of the wedding presents; of the feast at the mother's churching, and of her new gowns from the tailor for that important occasion; of the use of the bow in the churchyard before butts were established, and of the still popular game of football; of the pilgrimages to the shrine of St. James of Compostella, and the blessing of the scip and staff in the village church; and of disputes made up on the christening day, and enrolled in the Missal of the church.<sup>1</sup>

<sup>1</sup> An instance of these reconciliations is given in connection with the manor of Weycroft, near Axminster, in 1416. The heir, Sir Thos. Brooke having obtained a licence to crenellate the mansion and enclose a park, the widow of Sir Thomas obstructed several public roads and paths,

and their restoration was likely to cause an open rupture with Sir William Bonville and the villagers. Nicholas Wysebeach abbot of Newenham, and five of his neighbours were, however, appointed mediators. They directed all the ways to be thrown open; and after this had been



The names of the sponsors show how often the priors were selected for that office, though they were unable to control the monks of their own establishments; one monk, straying from Boxgrove, was killed in the Manwode, and another from Sele, on Chanctonbury Hill—affording no very strong evidence of monastic popularity.

We learn also of the enrollments of births and deaths in the Missal and the Great Psalter of the churches; of imprisonments in Guildford Gaol; and citations for the gaol delivery there, and before the King's Bench at Westminster; occasionally the witnesses were present at the baptism, and held a lighted wax candle or torch at the font; sometimes they saw the child taken to the church, or were informed by the chaplain or servants that the ceremony had been performed. Some witnesses recollect the day, because births and deaths happened in their own families, or, what seemed to fix most distinctly the memory, the witness's own marriage, exemplifying our proverbial East Sussex saying, "he has got a wife, and he knows it;" one remembers it from the unwilling marriage of his own mother, with whom her future husband went to law, "and it was adjudged by law that he should have her to wife against her will, and he married her that year;" others remember it from descents, purchases, or grants of land or woods; some because of high winds and the unroofing of houses; or the placing of a new paling round the neighbour's close; or the erection of new houses and stables; others because the godfathers and godmothers put up their horses, or eat and drank at their houses; one man fetches the midwife; another brings the godfathers and godmothers; and a third learns the fact from them: institutions to livings, admittances to religious houses as monks, and apprenticeships, all help the recollection.

Misfortunes (the middle plague amongst them) enter largely into the refreshers of the memory. At Hurstmonceux a rather lawless state of things existed; for, whilst on the baptism of one Fiennes, the child's father, the lord of the place, went to the witness's house, and wished to beat him; the

done, the Knight and the Lady were ordered to ride together to Newenham Abbey, about a mile and a half below Axminster, where they were to exchange a kiss, in

token of peace and friendship, and dine at the abbot's table.—*Roberts's Social History*, p. 463.

same lord distrained for four chickens in arrear from another tenant, and when, twenty-seven years afterwards, the grandchild was baptised, sixty large eels were stolen from the father's nets. One man gave himself the gratification of walking to Bosham, to look at an acquaintance who had hanged himself; another broke his arm by a fall from a load of hay; one more broke his leg against a ladder, "which he shall never forget;" and, worst of all, poor John Stryveling lost his man-servant on the christening-day, taken by the French enemies at Chidham, and carried to Harfleur;—a visit which even, after the lapse of 450 years, our friends on the Sussex coast would not desire to be repeated. Of the sixteen families to which these records relate, not one survives in the male line.

DE BROM.—Proof of the age of JOHN, son and heir of Robert DE BROM, deceased,<sup>1</sup> taken at Hertefeld, on Sunday, in the octaves of Easter (30th April), 11 Edw. II. (1318).

*John*, perpetual vicar of Hertefeld, is voluntarily sworn to give evidence to the jurors:—*Robert de Eweregge, John de Dalingregge,<sup>2</sup> William de Dalingregge, Gilbert de Heys, Robert*

<sup>1</sup> Matilda de Brom, the grandmother, was one of four coheireses, and died in 1295, seized of a messuage and curtilage in Hartfield, holden of the honor of the Eagle, then in the King's hands, worth 12*d.* by the year, and 20 acres of arable, and 3 acres of meadow land, and rents of assize, viz., at Christmas, 9½*d.*; at the Purification, 9*d.*; at the Feast of St. John, 8*s.* 4*d.*; and of St. Michael, 4*s.* 4*d.*; all in Hartfield: and one-fourth of the advowson of Hartfield (worth in the whole 25 marks a year), belonged to her tenement. She also held 11 acres of land at Eastbourne; and Thomas Peverel held of her a knight's fee in Alfriston and Beverington, for which he rendered homage, fealty, scutage, and other foreign services. The whole being held by two knight's fees of the lesser fee of Moreton, doing suit at the King's Courts at Ripe and Dodeleswell, castleward at Pevensey Castle, and paying sheriff's aid and hundred silver; she also held *in capite* of Warren de Insula (De Pisle), a messuage, and 16½ acres and 7 roods of land, and 2 acres of meadow in Rampton, Kent. Her son and heir, Robert, was then thirty years of age. (*Ing. p. m.*, taken at Lewes, 23rd Feb. on the Morrow of St. Peter, in cathedra (1296), 24 Edw.

I., No. 5.) Her son Robert paid 15 marks for his relief (*Lands. MSS.* 324, 177), and did homage the same year (*Rot. Cl. No.* 11.) He lived for twenty-two years after, and died in 1317, seized of a messuage, and 24 acres of land, and 1 acre of marsh, and 14*s.* rents in Hartfield, holden *in capite* by knight's service of the honor of the Eagle, then in the King's hands, and of the lesser fee of Moreton, and by the service of castleward to Pevensey Castle, and sheriff's aid of 10*d.*, and hundred silver of 5*d.* to Dodeleswell; which 24 acres of land, and 1 of marsh, were worth 6*s.* 3*d.* He also held of Robert de Insula, half a virgate of land in the village of Rampton, Kent, by the service of 20*d.*, and suit of court, which was worth, beyond services, 3*s.* 4*d.*, at 4*d.* an acre. His son and heir, John (whose proof of age I give in the text), was twenty years old at the Feast of St. Benedict, the abbot (12th January), then last past. (*Ing. p. m.*, held at Hartfield, 26th February, 1318, 11th Edw. II., No. 15.) On the *Close Roll* there is an entry of possession having been given to this John.

<sup>2</sup> The manor of Bolebroke, in Hartfield, came to the Dalingrudges by the marriage of this John Dalingrudge with Joan, daughter and coheir of Sir Walter de la Lynde



*Atte Hethe, Maurice de Hodleye, John Fabyan, Simon le Bordwryte, Gilbert Geffrey, Laurence Bulfinch, Robert Wildbor, Thomas Atte Parrok, William Atteboure, Robert Atterie, and John de Bosegate.* All say that the said John was twenty-one years old on the Feast of St. Benedict the Abbot (12th January), last past, to wit, 11° Edw. II.; that he was born at Hertefeld, and baptised in the church there, by the aforesaid John, the vicar. And they all know this well, because the said John, the vicar, was admitted and instituted into his said vicarage by Gilbert de S<sup>o</sup> Leofardo, Bishop of Chichester,<sup>1</sup> on the 6th of the nones of October, 1296, a° 25 Edw. I. And they know it for another reason, namely, because the said Robert de Brom married Joan his wife at Lewes, on Sunday, in the Quinzanes of Easter (8th April), 24 Edw. I. (1296), and brought the said Joan his wife to Hertefeld on the eve of Pentecost (12th May); and on the Feast of Pentecost (13th May), held his marriage feast in his hall of Hertefeld,<sup>2</sup> where all the deponents were, and feasted together with many other relations and friends of the said Robert and Joan.<sup>3</sup>

ST. CLERE.—Proof of the age of JOHN, son and heir of JOHN DE SEINTCLER,<sup>4</sup> deceased; taken at Chichester, on Monday after the Annunciation, 25 Edw. III. (1351). The deponents say that he was born at West Whittering, and baptised in the church of St. Peter<sup>5</sup> there, on Palm Sunday (27th March), 2 Edw. III. (1328). John de Polyngfold, Alice, widow of Sir Nicholas Gentyll,<sup>6</sup> Knt., and William de St. George, were his sponsors.

*Robert de Bromer* recollects the day, because a dispute, which had for a long time existed between him and John de Seintcler, the father, was on that day settled in the church, and inrolled in the Missal.

(see *Suss. Arch. Coll.* IX. 287). William was possibly his brother, and ancestor of Sir Roger, sheriff, to whom and his wife, Alice, John Worthe, cousin and heir of Sir Thos. de Seymore, granted, in 1362, two parts of the manor of Shiffild, with view of frankpledge. "De la Denne." (*Rot. Cl.* 36 Edw. III. m. 17.) In 1374, John Worth, Knt., released to Roger de Dalyn-gregge, all his lands in Fletching, Maresfield, and Horsted Keynes. (*Rot. Claus.* 48 Edw. III. pt. 1, m. 12.)

<sup>1</sup> Bishop, 1288-1305.

<sup>2</sup> The Old Lodge. (P)

<sup>3</sup> *Inq.* 11 Edw. II. No. 56.

<sup>4</sup> The St. Cleres became extinct in the male line on the death of Thos. St. Cleres, 6th May, 1435. The Gages are descended from one of the coheiresses. (*Inq. p. m.* 15 Edw. IV. No. 26; 17 Hen. VI. No. 56. *Sussex Arch. Coll.* VIII. p. 131.)

<sup>5</sup> This dedication is not noticed in Ecton. It should be St. Peter and St. Paul. See *Dedications*, post.

<sup>6</sup> Sheriff, 1321 and 1327; M. P. for Sussex, 1312-13-15-21.



*Thomas de Wyghstryngge*—because on the following Feast of the Trinity (29th May), Joan Schardelow was married to William Chamberlayn, in West Whittering Church; and he gave the said Joan a silver cup.

*William Stourmy*—because John le Chauneý died on the following Sunday (3rd April), and an hundred acres of land in West Whittering descended to him, which he let to John de Seintcler, the father, for twenty-two years, at 60s. a year.

*John Atte Wythestone*—because on the following Sunday, his staff and scrip were blessed in West Whittering Church, and he went on a pilgrimage to St. James (of Compostella).<sup>1</sup>

*William Cheyneý*—because Walter Hoo, his grandfather, was buried in West Whittering Church on that day, and it is inrolled in the Missal of the church; and he is obliged to distribute 20s. a year to the poor.

*William Arnold*—because his brother William was indicted for the death of William Atte Stokk, on the 4th of April, and detained in Guildford Gaol till the gaol delivery,<sup>2</sup> and died on the 4th of September after the delivery; and his death is inrolled in the Missal of the church of West Ichenor.

*Simon Lane*—because his son Ralph was presented by the Bishop of Chichester to the church of Selsey and the presentation came to him in the church of West Whittering on the day of the baptism of the said John, to whom the said Ralph gave a silk girdle which he still has.

*John Atte Strode*—because Robert his brother, was elected prior of Boxgrave, and the deponent was in the priory when the news of the birth came, and he caused his brother to inroll it in the Missal of Boxgrave.

*John Russel*—because his son William was made a monk at Boxgrave on Sunday after Easter (10th April) in that year, and on the eve of Pentecost he went out of the house against the will of the prior and convent, to his friends or elsewhere, and was killed on the Manwode.

*John Neel, John Boby, and John Power*—because they were at that time in the house of Nicholas Gentyf, then sheriff of

<sup>1</sup> This was the favorite pilgrimage in Sussex. Winchelsea was one of the chief places of embarkation. (See Halliwell's *Early Naval Ballads*; Percy Soc. p. 1; Sir H. Ellis's *Original Letters*, 2nd, sec. 1,

p. 110.

<sup>2</sup> The gaol of Guildford was common to the two counties. The assizes for Sussex were held at East Grinstead and Horsham, and sometimes at Chichester.

Sussex, and were bound for William Janyn and Richard Dicker, prisoners in Guildford gaol for felony.<sup>1</sup>

**EARL OF KENT.**—Proof of the age of JOHN, son and heir of Edmund, late EARL OF KENT,<sup>2</sup> deceased; taken at Steyning on the 9th April, 25 Edw. III. (1351). The deponents say that he was twenty-one years old on Thursday after the Feast of St. Ambrose<sup>3</sup> last past (7th April); that he was born at Arundel, (1330), and baptised in the church of St. Bartholomew in the priory of Calceto.<sup>4</sup> Edmund, son of the aforesaid Edmund, Earl of Kent, Joan, his sister, and John de Grensted, prior of the Order of Friars Preachers in Arundel, were his sponsors.

*James de Byne* recollects the day, because a dispute between him and Henry de Gate was settled in the church on that day, and inrolled in the Missal.

*Walter Randekyn*—because Alice his wife was buried on that day in the said church, and the day of her death was inrolled in the calendar of the Missal; and on the anniversary of her death for twenty years he was bound to distribute 6s. 8d. to the poor of the parish of Horsham.

*Robert Seman*—because on the following Sunday, William Seman died, and 100 acres of land in Lancing descended to him, and he let them to Richard Seman, his brother, for twenty years, at 60s. a year.

*Walter le Kayn*—because on the following Sunday his staff and scrip were blessed in the church of St. Bartholomew in the priory of Calceto, and he went on a pilgrimage to St. James.

*Geoffry Fauconer*—because his son William was made a monk at La Sele on the following day of Pentecost (27th May), and on the eve of the Nativity of St. John the Baptist (23rd June), he went out of the house of La Sele against the will of the prior and convent, and in going to his friends or elsewhere, was killed on the hill of Changebury (Chanctonbury).

<sup>1</sup> In 7. 25 Edw. III. 1st nrs. No. 75.

<sup>2</sup> Edmund of Woodstock, younger son of Edward I., was created Earl of Kent, 28th July, 1321; married Margaret, daughter of John, first Baron, and sister and heir of Thomas, second Baron, Wake; beheaded 1330. Edmund, his eldest son, was restored in blood and honours in 1331, but *ob.* in 1332, *inf. et. & s.p.* His

brother John above named, *ob.* 1352, *s.p.* Courthope's *Hist. Peer.* The estates of Edmund, fourth Earl of Arundel, of the Fitzalans, had been escheated in 1326 and bestowed on the Earl of Kent, but were restored to the Fitzalans in 1331. Tierney's *Arundel*, p. 224.

<sup>3</sup> His feast is 4th April.

<sup>4</sup> See *Suss. Arch. Coll.* XI. p. 89.



*Henry Bourde*—because his brother William was indicted before the coroner for the death of John Lambekyn on the 4th of May, and was kept in Guildford gaol till the delivery on the 14th of October, and he died on the 20th of October, and the day of his death is inrolled in the Missal of the church of St. Nicholas, Guildford.

*Thomas Josep*—because his brother Ralph was presented to the church of Sullington, and the presentation came to him in the church of St. Bartholomew in the priory of Calceto on 7th April, the day on which the said John was baptized.<sup>1</sup>

SHELVESTRODE.—Proof of the age of ROGER, son of John DE SHELVESTRODE,<sup>2</sup> kinsman and heir of Eva de St. John,<sup>3</sup> heiress of William de Roos, of Hamlake, deceased, taken at Petworth, 24th July, 29 Edw. III. (1355). The deponents say that he was born at Lotegareshale (Lurgeshali), on the day of the Nativity of St. John the Baptist (24th June), 8 Edw. III. (1334), and baptised in the church of St. Lawrence<sup>4</sup> there. Thomas de Camoys (of Broadwater), Roger de Loxleye, and Eva, widow of Edmund de St. John,<sup>5</sup> were his sponsors.<sup>6</sup>

*William Jakeman* recollects the day, because John Jakeman, his father, gave him forty acres of land at La Sparre, in the parish of Wisborough; and the deed is dated on that day.

*William de Croftes*—because on the next day he married Katherine his wife.

*William de Wephurst*—because he had a son John born at Lotegareshale on the day before.

*Robert Atte Lee*—because on the day of the apostles Peter and Paul following (29th June), Alice his wife died, and he caused the day to be noted in the great Psalter in Lotegareshale church.

*William Atte Hull* and *John Atte Mull*—because a great

<sup>1</sup> *Inq.* 25, Edw. III. 1st nrs. No. 76.

<sup>2</sup> In 1364, this Roger, son of John de Shelvestrode, Knt., released all his lands in Hampton, to Richard, Earl of Arundel. *Rot. Claus.* 38 Edw. III. m.15.

<sup>3</sup> At this time the St. John's owned Halmaker. There is an *Inq. p.m.* on her, 28 Edw. III., when she held Barlavinton with Beaugenet.

<sup>4</sup> This dedication is not in Ecton.

<sup>5</sup> He died *s.p.* 1348. His two sisters, Isabel and Margaret, succeeded him as coheiresses.

<sup>6</sup> The manor of Shelvestrode is in East Grinstead, and in 1411 lands and tenements there worth £5 a year were sold by John Aske. *Suss. Arch. Coll.* X. 137. In 1541 John Aske proposed to exchange this, Deane, Verdley, and Bestonour, for Abbey Lands. *Inv. Augm. Office.*



dispute between them was settled, and inrolled in the Missal of Lotegareshale church.

*John de Fysely* and *Walter Shobeham*—for the same reason.

*Roger Fullere, John Crochon, William Vincent, and Richard Bokhagh*—because they were cited to appear before the Justices of the Bench at Westminster in a cause concerning the Manor of Stopham.<sup>1</sup>

BOVET.—Proof of the age of WILLIAM BOVET, brother and neir of Nigel Bovet,<sup>2</sup> deceased, son of William Bovet, deceased, taken at Steyning on the morrow of the Annunciation (26th March) 32 Edw. III. (1358). The deponents say that the said William was born at Woppingthorn, on Thursday, the Feast of the Annunciation (25th March), 10 Edw. III. (1336), and baptised on the same day in the church of St. Andrew, Steyning. Robert Gervays, William Atte Welle, and Elizabeth de Wodemannecote were his sponsors.

*Stephen Wolgar* recollects the day, because William his son was born and baptised on that day.

*John Piper*—because he married Joan, daughter of William de Lychepole, at Steyning, on the following Monday.

<sup>1</sup> *Inq.* 29 Edw. III., 1st nrs. No. 67.

<sup>2</sup> The Bovets (not Bonet, as printed by Mr. Cartwright) were long holders of Wappingthorne. In 1209 (11 John) Robert Bovet paid 30 marks for his land on his proof of age; and in 1291 (20 Edw. I.) Hamond Bovet and Matilda his wife paid 5 marks (*Lansd. MSS.* 324, fs. 135-168). This Hamond Bovet was returned in 1278 as holding a knight's fee, and so distrained on for knighthood; in 1287 he was one of the Conservators of the Peace, and in 1294 Assessor and Collector in the county of the 10th granted by parliament. In the next year he was M.P. for Sussex. In 1296 he was inrolled as a knight for the defence of the sea-coast, and in 1297 he was summoned under the general writ to persons holding lands or rents of £20 annual value, to perform military service in person, and to appear at the military council held at Rochester, and in the same year to perform military service against the Scots; and likewise as Assessor and Collector in Sussex of the 9th granted by parliament for the confirmation of the charters. John and Richard Bovet were mancaptors in 1295 for Robert de Beauchamp as Bur-

gess at the first election for Shoreham; and in 1298 John was again mancaptor for another Shoreham Burgess, Roger le Wak'. Palgrave's *Parliamentary Writs*. As Robert Bovet is returned in 1298 (26 Edw. I.) as the owner of a knight's fee and a half in Wappingthorne, holder of the honor of Arundel (*MSS. Soc. of Ant.* No. 130) Hamond probably died in his service against the Scots. William Bovet, father of Nigel and William, mentioned in the Inquisition, was doubtless the son of Robert.

In 23 Edw. III., 1349 (*Rot. Orig.* No. 43), Roger Daker, the King's escheator in Sussex, was directed to take possession of lands at Chynting, near Seaford, held of the King *in capite* by the service of providing two parts of one "hobelarii" for 40 days in the King's wars in Wales, and lands in Combes, Notham, Amyngton, and the town of St. Botho, a messuage and two virgates of land in Steyning, and a messuage and 220 acres in Sele on the death of William Bovet. His widow Margaret died seized in 1351, seven years before the taking of the Inquisition now printed.

*Thurstan Veske*—because William Bovet the father granted him a rent of twenty shillings for life out of his lands at Woppingthorn, and the deed was dated at Steyning on the following Monday.

*William Atle Lowe*—because William his father died at Steyning on the following Sunday, and the day of his death is written in the Missal of Steyning church.

*William Batte*—because Richard his son was made a monk in the priory of Sele on the day on which Joan, the mother of the said William Bovet, was purified in Steyning church.

*John de Aylesham*—because a quarrel between him and William Bovet the father was made up on that day.

*John Weston* and *William Ede*—because on the sixth day after, they went on a pilgrimage to St. James.

*Adam Poyntel*—because within a month afterwards, he married Joan, daughter of William de Penbrugg.

*Walter Smyth* and *Robert Roberd*—because they had been to the gaol delivery at Guildford, and on their return from thence they dined with William Bovet the father, on the day on which Joan the mother was purified.<sup>1</sup>

*John Benett*—because within a fortnight his son Robert was presented to the vicarage of Steyning.<sup>2</sup>

FIFHIDE.—Proof of the age of WILLIAM, son and heir of William DE FIFHIDE, deceased,<sup>3</sup> taken at Crawley, 19th June, 37, Edw. III. (1363). The deponents say that he was born at Shirmanbury, and baptised in the church of St. Giles

<sup>1</sup> The feasts at purifications of women in England were famous. This is an earlier instance than that quoted by Sir H. Ellis in his ed. of Brand's *Antiquities* II. p. 77, note.

<sup>2</sup> *Inq.* 32, Edw. III. 1st nrs. No. 57.

<sup>3</sup> William de Fifhide, the father, obtained Shermanbury and other large estates in Sussex on the division of the property of Sir Hugh de Bucy. This William died 18th May, 1361 (35 Edw. III.) leaving his son and heir William, then eighteen years of age and upwards (Exemplification of *Inq. p.m.*, taken at Basingstoke 2nd June, and at Lewes 17th June, 1361, Pat. 6 Rich. II. pt. 1 m. 5). The son Sir William did not live long; he died *s.p.* 24th January, 1387, seized of considerable property in Hants, and in

Sussex of the manors and patronage of the churches of Kingston next Shoreham, and Shermanbury; of the castle of Bramber; of the park and close of Knappe; of the manors of Wodemancote and of Berkham in Fletching, and pasture in Ashdowne, holden of the honor of the Eagle; of land at Talcourthays, and of a messuage called La Fanne, and 40 acres of land in Aldrington. His heiress was his cousin Johanna, *æt.* 36, the wife of John Sondes, and the daughter of Agnes, sister of William Fifhide the father (*Inq. p.m.* taken at Horsham, 18 May, 10 Rich. II. No. 7); and on 20th May, 1390 (Pat. 13, Rich. II. m. 4), John Sondes and Johanna his wife had an exemplification of the *Inq. p.m.* and a respite of their fealty, and direction for the livery of seizin.



there on the day of St. Barnabas (11th June), 16 Edw. III. (1342). Nicholas, the prior of Shoreham, William de Langeton, and Sibilla Perpount<sup>1</sup> were his sponsors.

*John de Clothale* recollects the day, because William de Langeton gave him a carucate of land in Kingston, by deed dated on that day.

*John Wolgar*—because in that year he married Catherine his wife.

*Richard Atte Wode*—because he had a daughter Joan born at Shirmanbury the day before.

*Henry Lacy*—because Alice his wife died on that day, and the day of her death is inrolled in the great Psalter in Shirmanbury church.

*William Istrugge* and *Richard Okyndenne*—because a great quarrel between them was made up on that day.

*Simon Atte Feld* and *William Okyndenne*—because on the first Sunday in Lent in that year (24th Feb.) they went on a pilgrimage to St. James.

*Peter Atte Lee*, *Richard Atte More*, *John Gratewyk*, and *William Petyknolle*—because they were cited to appear before the Justices of the Bench at Westminster.<sup>2</sup>

DE L'ISLE.—Proof of the age of JOHN,<sup>3</sup> son and heir of JOHN DE INSULA, of Gatcombe, deceased, taken at Midhurst, on the morrow of St. Leonard (7th November) 37 Edw. III. (1363). The deponents say that he was born at Le Coudrey, in the parish of Easeburn, and baptised in the church of St. Mary<sup>4</sup> there, on the day of St. Leonard (6th Nov.), twenty-one years ago. Edward, son of John Le Bohun,<sup>5</sup> Richard Lexman, and Cecilia, wife of Sir John Le Bohun Knt.,<sup>6</sup> were his sponsors.

<sup>1</sup> Daughter of Sir Simon de Pierpoint, and afterwards married to Sir Edmund de Ufford. See *Suss. Arch. Coll.* XI. p. 87.

<sup>2</sup> *Inq.* 37 Edw. III. 1st nrs. No. 100.

<sup>3</sup> This John de l'Isle only lived till 43 Edw. III. (1369), and dying *s.p.*, his sisters Elizabeth and Eva became his co-heiresses. Elizabeth married John Bramshott; from her the present Lord de l'Isle and the Gorings of Burton are descended. Eva married Sir John Burford. *Harl. MSS.* 1562, f. 32 b, 53 b, 73 b.

<sup>4</sup> Ecton is in error in giving the dedication to St. Margaret.

<sup>5</sup> Edward de Bohun is not named by Dugdale in his *Bar. I.*, nor by Dallaway, *Suss.* p. 282.

<sup>6</sup> John de Bohun was summoned to parliament 1363-6, and *ob.* 1367. By his first wife, Isabella, he had two daughters, Joan and Eva. *Rot. Claus.* 42 Edw. III. Cecilia, daughter and heir of Sir John Filioll, of Essex, Knt., was his second wife. His daughter Joan was mother of the child, being the wife of John de l'Isle (or de Insula), of Gatecombe, Isle of Wight. *Dugd. Bar. I.* 187.



*William de Hurst* recollects the day, because Sir John de Bohun on the following Sunday purchased a rent of 10*s.* in Midhurst, of William Musard.

*John Elkham*—because his brother, William Elkham, on that day married Agnes Atte Mersh, and the marriage is inrolled in the Missal of Chithurst church.

*John Brokere*—because a great quarrel between John de Insula the father and Richard Brokere, was made up on the following Sunday, and is inrolled in the Missal at Easeburn.

*John de Cotes*—because on that day he went on a pilgrimage to St. James.

*Henry Exton*—because Joan his wife died on that day, and the day of her death is inrolled in the Psalter at Midhurst.

*John Stamer*—because he had a daughter Agnes born at Easeburn the day before.

*John Wyot, John Cholwyn, Robert Fauconer, Robert Atte Rode, William Ankesfeld, and Richard de Holhurst*—because they were cited to appear before the Justices of the Bench at Westminster.<sup>1</sup>

LILLEBONE.—Proof of the age of JOHN LILLEBONE, son of John Lillebone, deceased,<sup>2</sup> taken at Crawley, 7th December, 37 Edw. III. (1363.) The deponents say that he was born at Shirmanbury, and baptised in the church of St. Giles there on the day of St. Roman the Bishop (23rd October), 15 Edw. III. (1341.) Richard de Redemelde, parson of the church of Kingston near Shoreham, John Atte Hide, and Sibilla de Perpond, were his sponsors.

*Roger de Brodebregge* recollects the day, because Agnes his wife died on the following Sunday, and the day of her death is inrolled in the Missal of Slinfold church.

*Walter Randekyn* of Horsham—because on the following Sunday he married Amicia Atte Feld of Warnham, at Shirmanbury.

*William Granfeld*—because a great quarrel between him and John Lillebone the father, was made up on that day.

*John Clympynge*—because on that day he went on a pilgrimage to St. James.

<sup>1</sup> Inq. 37, Edw. III. 1st nrs. No. 92.

<sup>2</sup> John the son married Joan, third daughter of Henry Tregon, and Johanna

his wife, daughter of Lord de Morley, and died *et p.* Add. MSS. No. 5700, p. 92.

*John Jay*—because he had a daughter named Alice, born at Shirmanbury the day before.

*Henry Atte Brok, William Wilcons, Walter Atte Worth, and Thomas Eworth*—because at that time they were cited to appear before the Justices of the Bench at Westminster.

*William Taverner, William Poyntyf, and William Atte Watere*—because on the Monday previous they were cited to be at the gaol delivery at Guildford.<sup>1</sup>

POYNINGS.—Proof of the age of THOMAS DE PONYNGES, chivaler, son and heir of Michael DE PONYNGES, chivaler, deceased, taken at Crawley on Monday after the Feast of St. Mark the Evangelist (29th April),<sup>2</sup> 44 Edw. III. (1370). The deponents say that he was born at Slagham, 19th April, 23 Edw. III. (1349), and baptised in the church of St. Mary there.<sup>3</sup>

*Walter Parkin* recollects the day, because he had a son John born within a quarter of a year.

*John Northcote*—because he had a son John born on the feast of St. Lawrence (14th Nov.) in the second year after.

*John Atte Watere*—because William Atte Watere, his father, purchased a messuage and sixty acres of land in Cokefeld on the feast of St. Michael following.

*John Brantrugge*—because Milicent his wife died within a month after.

*John Holveye*—because he had a son John born the same week, and died directly.

*Walter Atte Leghe*—because Felicia his mother died on Whitsun Eve (30th May) following.

*Thomas Thorndown*—because Walter Creille, his mother's second husband, died within ten days.

*Walter Smyth*—because William, his eldest son, was born within three days after.

*William Bowle*—because at Michaelmas before the birth he went into the service of Michael, the father of the said Thomas, as bailiff at Ponynges.

*Simon Atte Nasche*—because Adam his father died within

<sup>1</sup> *Inq.* 37 Edw. III. 1st nrs. No 97.

<sup>2</sup> His feast is 25th April.

<sup>3</sup> Michael accompanied Edw. III. in his wars in Flanders and France, and died 16th May, 1369. His wife was Joane, widow of Sir John de Molyne, Knt. Tho-

mas the son was in the expedition into Flanders, 47 Edward III.; he married Blanch de Moubray, and *ob. s.p.* 49 Edw. III. (1375) *Dugd. Bar.* II. 135. (see note 3, p. 36.)



eight days, and lands and tenements in Portslade fell to him by his father's death.

*John Berlyngg*—because his brother Robert, who was seized of land in fee in Tudelee in Kent, died, and he was sent for to come into Kent to participate in the inheritance with another brother, William,<sup>1</sup> according to the manner of Kent.<sup>2</sup>

DE L'ISLE.—Proof of the age of WILLIAM, son of Walter DEL ISLE, deceased, taken at Newbrigg (Billingshurst), 19th Feb. 46 Edw. III. (1372.) The deponents say, that he was twenty-one years old on the Feast of St. Peter ad Vincula (1st Aug.) last; that he was born at Pulborough,<sup>3</sup> and baptised in the church there. John de Kent, then prior of Hardham,<sup>4</sup> William Newbrigg, and Margaret Camoys,<sup>5</sup> were his sponsors.

*John Throle* recollects the day, because he married Justina his wife in that year.

*Richard Pyjon*—because he married Joan his wife in that year.

*Thomas Gylmyn*—because he had a son William born that year.

*Richard Atte N'elle*—because one Richard Pyjon went to law with Joan, the mother of the deponent, and it was adjudged by law that he should have her to wife against her will, and he married her in that year.<sup>6</sup>

*William Atte Hulle, Richard Atte Wardrobe, and John Farnfold*—because the Countess of Orinond, then wife of the Lord Thomas de Daggeworth,<sup>7</sup> came to England in that year, and on the day on which the said William was born, she came to the said Thomas de Daggeworth's manor, called Le Wacherye, and the deponents were in her company.

*Hugh Lunday and John Atte Wode*—because the said Hugh married Celestria his wife in that year; and the said John

<sup>1</sup> Gavelkind.

<sup>2</sup> *Inq.* 44 Edw. III. 1st nrs. No. 86.

<sup>3</sup> Walter de l'Isle obtained a grant of free warren in his manor of Pulborough, and a fair for three days at Newbridge, 7 Edw. I. (1279). This William of Pulborough was dead in 1384, leaving a widow Margaret. *Rot. Claus.* 8 Rich. II.

<sup>4</sup> This is an additional name to the list. *Suss. Arch. Coll.* XI. p. 111.

<sup>5</sup> Daughter and coheir of Peter Rosselyn, and wife of Thomas, Lord Camoys, of Broadwater.

<sup>6</sup> She must have been legally betrothed. Her fate was, however, rather harder than that of modern widows.

<sup>7</sup> Sir Thomas Dagworth, for his distinguished military services in Brittany, was summoned to parliament, 1347-8. He went with his wife Alianore to Brittany, and was slain there by the treachery of the French, 1359. *Dugd. Bar.* II. p. 148. His wife was daughter of Humphrey de Bohun, Earl of Essex, and widow of James, Earl of Ormond. She died 1363. *Coll. Top. et Gen.* VIII. p. 68.



was at the feast of the said Hugh and Celestria at Pulborough.

*John Bakere, Richard Somere* and *Andrew Shapere*—because the said Richard purchased a messuage and garden at Billingshurst in that year, of William Newebrigge, the godfather of the said William, and got possession on the day of the birth aforesaid.<sup>1</sup>

WORTHE.—Proof of the age of JOHN, son and heir of William DE WORTHE, deceased, taken at Lewes, on Friday in Easter week, 51 Edw. III. (1377). The deponents say that he was born at a place called Worthe,<sup>2</sup> in Little Horsted, and baptised in Little Horsted church. John Haukhurst, John Worthe,<sup>3</sup> and Ibota Hypworthe, sister of the rector of Isefeld, were his sponsors.

*John Haukerst* recollects the day, because he was godfather.

*William Scharp*—because he had a son John born three weeks before.

*Henry Asselote*—because he was at that time a thrasher of corn in the grange of William Worthe, the father.

*John Scharp*—because he fetched Matilda Swaneslotte to perform the office of "mideswyf."

*John Hayward*—because he was then a servant of Richard, late rector of Fletching.

*William Styward*—because he married Julia his wife at the Feast of St. Peter ad Vincula (1st Aug.) before.

*Giles Holyndale*—because he was then keeper of a piece of land at Holeforde in the parish of Isefeld.

*Robert Thunder*—because he was then staying with Richard Thunder, vicar of the church of Fremfeld.

*Robert Piers*—because he went for the god-fathers and god-mother.

*John Atte Hothe*—because he put a new paling round the close of Robert Catch

<sup>1</sup> *Inq.* 46 Edw. III. 1st nrs. No. 87.

<sup>2</sup> There is still a manor of Worthe in Little Horsted. William de Worthe died seized of rents in Henherst, and a messuage and 200 acres of land and 40s. rents in Little Horsted. *Inq. p.m.* 51 Edw. III. *App.* No. 2.

<sup>3</sup> Sir John Worthe was, as we have seen

(see note 2, p. 25), cousin and heir of Sir Thos. de Seymore, of Sheffield in Fletching. He married Blanch, widow of Thomas de Poynings, and died seized of the manor of Nuthalle, in Wrantham, and of Wakeley holden of the honor of Lewes. *Inq. p.m.* 1 Rich. II. No. 114. *Dug. Bar.* II. 134.

*Thomas Hykeman*—because he married Joan Dalehamme.

*William Taillour*—because he had a daughter Joan four years old at the time.<sup>1</sup>

**ATTE MORE.**—Proof of the age of John, son and heir of Thomas ATTE MORE, deceased,<sup>2</sup> taken at Chichester, 3rd April, 51 Edw. III. (1377.) The deponents say that he was born at Chalvercroft, in the parish of Pageham, and baptised in the chapel of Berghstede, which is a chapel of Pageham church, and dedicated to St. Mary Magdalene. John Atte Setene, Thomas Ryby, and Elizabeth, widow of Henry Fitz Roger, were his sponsors.

*Ralph Lette* recollects the day, because he had a son William born at the same time.

*John Taillour*—because he was married within a fortnight.

*Ralph Highwode*—because he received from Thomas his father three acres of land to rent.

*Robert Scot*—because at the time of the middle pestilence, now sixteen years ago (1361),<sup>3</sup> the said John was eight years old.

*John Bourere*—because his sister married John Kene about that time.

*Thomas Londaie*—because he built his house about that time.

*Robert Londiays* and *John Atte Napecrofte*—for the same reason.

*Stephen Juldewine*, *William Bussh*, and *William Goldfynch*—because William, son of Stephen Juldewyne, was then seven years old, and now he is thirty.<sup>4</sup>

<sup>1</sup> *Inq.* 51 Edw. III. 1st nrs. No. 40.

<sup>2</sup> Walter Atte More was appointed 11th Rich. II. comptroller of the customs at Chichester, and on the coast between Winchester and Portsmouth. *Rot. Pat.* The family owned Seotham and Sperland; the latter had belonged to the Trauk's (*Rot. Claus.* 4 Hen. V., m. 16). Thomas Atte More died 1375, seized of the manor, of Howlam, Halmakede and lands in Sperland, Eldbury, and Chalvercroft, Sussex. (*Inq. p.m.* 49 Edw. III. No. 1, m. 1.)

<sup>3</sup> 35 Edw. III. "In this yere also was a great death of people (namelic of men, for women were not so much subject thereto). This was called the second mortalitie, because it was the second that fell in this king's daies." *Holinshed*, vol. ii.

p. 676, ed. 1807, 4to. The first was in 1349, and is thus noticed in Capgrave's *Chron.* p. 213: "In the xxiii. yere was the grate pestilens of puple. First it began in the north cuntre, than in the south; and so forth thow oute the reme. After this pestilens followed a moreyne of bestis, which had never be seyn. For, as it was supposed, there left not in England the ten part of the puple. Then cesed lordes rentis, prestes tithes. Because there were so fewe tylmen the erde lay untilled. So mech misery was in the lond, that the prosperite which was before was never recured." The pestilence raged at Seaford between these two periods. See *Suss. Arch. Col.* VII. p. 83.

<sup>4</sup> *Inq.* 51 Edw. III. 1st nrs. No 42.



FIENNES.—Proof of the age of WILLIAM, brother and heir of John, son and heir of WILLIAM DE FYENLES, deceased,<sup>1</sup> taken at Worthing, on Monday, the Feast of St. Nicholas (6th December), 2 Ric. II. (1378). The deponents say, that he was born at Hurstmonceaux, on the Feast of St. Peter ad Vincula (1st August), 31 Edw. III. (1357), and baptised in the church of All Saints there; Richard le Hurst, William de Megeham, and Agnes Hengeshull, were his sponsors.

*Thomas Peplesham*<sup>2</sup> knows the day well, because the birth of the said William is written in the Missal of the parish church.

*Robert Megeham*—because he did his homage on that day to the lord of Hurstmonceaux.

*John Longford*, of Catsfield—because his son Simon was born on that day.

*Henry Maveysyn*—because in that year his sister Alice married John Pegg.

*William Eston*—because his father died in that year.

*John Parker*, of Hoo—because in that year he built a new house, in which he still dwells.

*John Atte Beche*—because in that year he was distrained on for his service of four chickens in arrear to the manor of Hurstmonceaux.

*William Atte Berge*—because in that year he did fealty to the lord of Hurstmonceaux.

*William Wylyng*—because in that year Giles Parker stuck an arrow through his leg, in the churchyard of Hurstmonceaux.<sup>3</sup>

*Walter Troymory*—because in that year William de Fienles, then lord of Hurstmonceaux, came to the house of the said Walter, and wished to beat him.

*Alan Peyvele*—because in that year he bought a wood, called "Lytelwood," of Simon de Peplesham.

<sup>1</sup> William died 1361, having married Joan, daughter and heiress of Geoffrey, Lord Say. Their eldest son, John, died on 24th March, 1375, *inf. et.* (See *Suss. Arch. Coll.* IV. p. 147.)

<sup>2</sup> The property of the Peplesham's, afterwards came to the Fiennes by marriage.

<sup>3</sup> The churchyards were not uncom-

monly used for the practice of archery; Edward III. had enjoined the use of the long bow, in two precepts to the sheriffs of counties, 1st June, 1363, and 12 June, 1365. (*Notes and Queries*, 2 ser. xi. p. 121); and in Richard II.Ind.'s time an act was passed to compel all servants to shoot with it on Sundays and holidays.



*Richard Cote*—because William Stenacre, his father-in-law, died in that year, and made him his executor.<sup>1</sup>

CHANGETON.—Proof of the age of WILLIAM CHANGETON, brother and heir of Thomas Changeton,<sup>2</sup> taken at Ifield, on Saturday after the Feast of St. Martin<sup>3</sup> (14th Nov.), 7 Rich. II. (1383). The deponents say, that he was born and baptised at Ifield, on Friday before the Feast of St. Matthew the Apostle<sup>4</sup> (14th Sept), 32 Edw. III. (1358); John Raynold, William Atte Watere, and Joan Yonge, were his sponsors.

*John Jay* recollects the day, because he bought a messuage in Crawley, of Richard Yonge.

*William Atte Lynde*—because his son Richard was born on that day.

*John Jondrey*—because he began his pilgrimage to St. James on that day.

*John Attewelle*—because he married Agnes Atte Lynde on that day.

*William Rokenham*—because he built a house at Ifield in that year, in which he still dwells.

*John Bossh*—because on that day he was distrained on by Thomas Elyot, bailiff of Andrew Peverel,<sup>5</sup> for the manor of Ifield, for his service in arrear to the said Andrew.

*Adam Tannere*—because on that day he began to hold an house, and went to live in the parish of Ifield.

*John Brightham*—because his father Simon died on that day.

*Richard Wetherall*—because on that day he became apprentice to William Morris, of Lewes.

*John Atte Lane*—because Richard, his brother, took Holy Orders in that year.

*John Atte Hoseland* and *John Tony*—because Henry Atte Forde died on that day, and left them his executors.<sup>6</sup>

TREGOZ.—Proof of the age of EDWARD, son of Robert

<sup>1</sup> *Inq.* 2 Rich. II. No. 139.

<sup>2</sup> Thos. Changeton died seized of Westeford, in the parish of Ifield, and 80 acres of land held of the Castle of Bramber. (*Inq.* p. m. 7 Rich. II. No. 25.)

<sup>3</sup> This feast is 11th November.

<sup>4</sup> This feast is 21st September.

<sup>5</sup> Sir John de Ifield died 1317, Lord of

Ifield. Andrew Peverel married Katherine, widow of Henry Hussey, patron of Dureford Abbey. The Peverels held lands *temp.* Edw. I. in Bosham, Sompting, Ewhurst (West) Blachington, &c. Andrew Peverel was M. P. for Sussex 1351-53-56-61-66, and 73.

<sup>6</sup> *Inq.* 7 Rich. II. No. 178.

TREGOYS,<sup>1</sup> Knt., deceased, son of Joan, widow of Edward Saint John,<sup>2</sup> deceased, taken at Brambre, 16th May, 22 Ric. II. (1399). The deponents say, that he was twenty-one years old on the Feast of St. George (23rd April) last past.

*John Holne* recollects the day, because he married Katherine, his wife, on the Monday after.

*Nicholas Wylcombe*—because on that day he undertook a journey to Calais, and heard mass in West Grinsted Church, at the same hour that the said Edward was baptised in that church.

*John Clothale*—because he met John Hemery carrying the child to be baptised.

*James Byne*—because on that day he buried his eldest son, John.

*Stephen, William, and Simon Epsle, and James Lucy*—because, while they were sitting together in Shipley church, that is, in the next parish, near the village of West Grinsted, in which church of West Grinsted the said Edward was baptised, one John Edyng came to them, and told them that the said Edward was baptised.

<sup>1</sup> In 33 Edw. I. (1305), Henry de Tregoz had free warren in Wiggonholt, and was M. P. for Sussex 1313. In 1320 and 1341, his eldest son Thomas de Tregoz was M. P. for Sussex; and in 1331 (5 Edw. III.), had free warren in Goring, Preston, Hamme, Bargham, Stoughton, Perham, Greatham, Waldrington, and Dodesham.

<sup>2</sup> This Johanna was daughter of Lord de Morley. (See *Add. MSS.* 5700, p. 92, where the descent of Tregoz is given.) Her first husband was Henry Tregoz, son of Thomas Tregoz, who married a Poynings. Inquisitions on her death, which took place on Saturday after the Feast of St. Edmund the Bishop (1386), were taken at Arundel, on 29th Nov. 10, Rich. II. (1386), and at Chichester. (*Inq. p. m.* No. 36.) She died seized of the manors of Goring (with its members Haydon and Dodesham), Preston, Bargham, Hamme, two parts of Scopesham, Lynche, Wyldebruge, Bercombe, and Almodington; of £4 rents in Walderton; of lands in Perham; lands called Wynters, in Codham; a messuage, lands, and fishery in Grettingham; a messuage and land called Marchales, in Slynfold and Rugwicke; and of land in Yaberton, in Sussex; and of a

messuage in Southwark, Surrey. She died without any male heir by St. John, her second husband; and under the settlement his estates were divided between Thomas Tregoz and John Arundell, both of whom were then twenty-two years of age. Her other estates went to her grandson Edward Tregoz (son of Robert), then eight years of age. This is the person whose proof of age I now print. He married Alice, daughter of Lord de St. John, by whom he had one son, Edward, who died *s. p.*, and a daughter, who died young. (*Add. MSS.* 5700, p. 92.) He must have lived only till he was twenty-three years of age, for in 2 Hen. IV. (1400-1401), his cousin John Tregoz and others, constituted William Asheburn their attorney, to deliver to Alice, widow of this Edward Tregoz, the manors of Preston, Bargham, Perham and Breause, with the patronage of the Church of Wiggonholt, which belonged to the said Edward, and immediately afterward she released those manors, and also Goring, Dodesham, Walderton, Greatham, Cobham, and Marchalles, in Sussex, Buggeve in Kent, and all the lands of Edward in Southwark, to John Tregoz, (*Rot. Claus.* 2 Hen. IV. m. 16, 55.)



*John Hemery*—because he carried the said Edward to church.

*Peter Flower*—because he held a lighted wax candle at the font.

*Walter de Burgh*—because Thomas, his son, was born on the next Tuesday.

*John Graunt*—because Stephen Palfreyman, servant of the said Robert Tregoyes, came to Lancyng, to the house of the said John Graunt, and told him that the said Edward had been baptised in West Grinsted Church.<sup>1</sup>

FIENNES.—Proof of age of ROGER, son of William, son of William and Joan Fienles, aunt of Elizabeth, who was the wife of William Heron, deceased, taken at Lewes, on the Feast of St. Peter in cathedra (22 February), 8 Hen. IV. (1407). The deponents say, that the said Roger was born at Hurstmonceaux, and baptised in the church there, on the Feast of the Exaltation of the Holy Cross (14th September),<sup>2</sup> 8 Rich. II. (1384).

*Thomas Atte Berghe* recollects the day, because he went with Joan his mother to hear mass in the church.

*Thomas Pulle*—because Walter Lamberd, the late rector of Hurstmonceaux, was inducted and instituted on the following Feast of St. Michael.

*Stephen Snelgere*—because he built a stable at Hurstmonceaux, in the same month, for the horses of William Fienles.

*William Smyth*—because Robert Mostarder (who married the deponent's mother), in the same month, plundered the nets of the said William Fienles, in the marshes, of about sixty large eels.

*Thomas Hoggeman*—because, on the following Feast of St. Michael, he took a tenement of William Fienles, for seven years, at a rent of twenty shillings.

*Thomas Petyjon*—because, on Monday after the following Feast of St. Dionisius, he married Alice, daughter of John King, of Crouhurst, at Warbilton, near Hurstmonceaux.

<sup>1</sup> *Inq.* 22 Rich. II. No. 125.

<sup>2</sup> William Fiennes married Elizabeth, daughter and heiress of William de Batsford (whose wife Margery was the heiress of Simon de Peplsham); he was sheriff in 1399, *Pat.* 23 Rich. II., and died 1405.

A short notice of this *Inquisition* is among the *Le Neve MSS.*, *Lansd.* 324. This Roger Fiennes served at Agincourt, with seven men at arms and twenty-four archers. Hunter's *Agincourt*, p. 35.



*Nicholas Hereward*—because he had a daughter, named Philippa, who was born and baptised in Hurstmonceaux church, on the following Feast of St. Katherine (25th Nov.)

*Robert Mot*—because William Mot, his father, in the same month, built a messuage at Hurstmonceaux, and during the building there was much talk about the birth of the said Roger.

*John Bokholte*—because he had a daughter, named Agnes, born and baptised at Dalington, in the next week.

*John Atte Welle*—because he was at Pevensey, with Roger Newente, constable of the castle, when a servant of William Fienles came and asked the said Roger to be godfather.

*John Alchorne*—because when the mother of the said Roger went to church to be purified, he was sent to Hurstmonceaux with a doe, by Sir John Fal. . . .<sup>1</sup>

*William Mershman*—because at that time he was living with William Taylour, tailor, of Mayfield,<sup>2</sup> and was sent to Hurstmonceaux with the gowns and apparel of the lady Elizabeth, mother of the said Roger,<sup>3</sup> against her purification.<sup>4</sup>

**TAUK.**—Proof of the age of ROBERT, son and heir of Thomas TAUK, taken at Chudham, on Saturday after the Feast of St. Lucy the Virgin, 4 Hen. VI. (1425).<sup>5</sup> The deponents say, that he was born and baptised at Chudham, on the Feast of St. Tecla the Virgin (23rd Sept.), 5 Hen. IV. (1404); Robert Pulborowe, clerk, William Nevill, and Juliana Hackett, were his sponsors.

*Richard Janyyn* recollects the day, because his son Robert was buried at Chudham on that day.

*John Tolyte*—because his son Richard, on the Feast of

<sup>1</sup> The name is not legible, but it was Sir John Falseley who had married Elizabeth, sister and heiress of Jeffrey Say, of Hamsey; she was afterwards the wife of William Heron, as mentioned in the *Inquisition*. Falseley helped Prior John to repel the attack of the French in 1377. Capgrave, in his *Chronicle*, p. 233, tells us that, in 1377, the French took the Isle of Wight (except the castle), and received 500 marks from the people, not to burn their houses. "In the same yere they lounded in Southsex, fast by a town cleped Rotyngdene; and ageyn hem went the Prior of Lewes; and there was he

take, and with him to knytes, Sir Jon. Fallisle and Sir Thomas Cheyne, and a swyere Jon. Brocas;" the last named squire is not named in Grafton and other chronicles. In 9th Hen. VI. 1430-1 (*Rot. Cl. pt.1*) Arnald Erocas bought the manor of Bradebrugge, in Sussex, of John Covert.

<sup>2</sup> Mayfield was then a thriving town.

<sup>3</sup> It was customary for the mother to have a new gown to be churched in.

<sup>4</sup> This is another instance of a purification feast. (*Inq. 8 Hen. IV. No. 88.*)

<sup>5</sup> This feast is 13th Dec. For pedigree of Tauk, see *Harl. MSS.* 1562, f. 42.

St. Michael, in that year, married Joan, daughter of William Morys, in Chudham church.

*John Budde*—because he was present at the baptism, and held a lighted torch.

*John Coupere*—because his first-born son, Henry, was baptised at Chudham on that day.

*John Stryveling*—because his servant, John Mannyng, was taken by the French enemies at Chudham on that day, and carried to Harflu.<sup>1</sup>

*Thomas Hygon*—because he and Joan, his wife, were at Chudham when the mother of the said Robert was purified after his birth, namely, on the Feast of St. Simon and St. Jude (28th October).

*Richard Hynon*—because his house at Chudham was burnt on that day.

*John Coumbes*—because directly after the baptism he was playing at foot-ball<sup>2</sup> with some companions, and broke his left leg.

*William Spertere*—because Joan, his mother, died on that day, and divers lands and tenements in Chudham descended to him.

*John Steer*—because at Bosham, near Chudham, one John Hunt hanged himself, and he went to Bosham to see him hanging; and on his return met a woman carrying the said Robert to Chudham church to be baptised.

*Robert Seman*—because his son William, who had been ordained some time before, on that day celebrated his first mass in Chudham church.

*Richard Marchall*—because on that day he was driving a cart, loaded with hay, from the meadow of Northborne to the Grange of the manor, and was standing on the hay, and he fell to the ground, and broke his left arm.<sup>3</sup>

<sup>1</sup> In 1403, the Frenchmen went to the Isle of Wight, and demanded tribute for the sustenance of Queen Isabella. The Isle of Wight men answered that King Richard was dead and Queen Isabel peaceably sent home, wherefore they would not pay. If they came for to fight, they should be welcome, and they should give them leave to enter the land, and rest there three days before the battle. The Frenchmen heard this answer, and sailed from that country.

The Bretons, under the Lord of Castel, burnt Plymouth, in 1403, and on 15th April, attacked Dartmouth, but were repulsed, and the leader, the Lord of Castel, slain. (*Capgrave*, pp. 284-5.) The notice in the text is of another visit to the Sussex coast in the following year.

<sup>2</sup> This is an early notice of a game still very popular at our public schools.

<sup>3</sup> *Ing.* 4 Hen. VI. No. 42.



MICHELGROVE.—Proof of the age of ELIZABETH, daughter and heir of John MICHELGROVE,<sup>1</sup> taken at Steyning, 29th March, 15 Edw. IV. (1475).

*John Wolff* deposes that the said Elizabeth is upwards of fourteen years old, for she was born at Ernle, on March 28th, 39 Hen. VI. (1461);<sup>2</sup> and that Elizabeth, wife of Thomas Taweke, Esq., one of her godmothers, told him she had been at her baptism at Ernle on that day.

*John Remys* deposes that she is fourteen years old, because on the day abovesaid he met John Ernle, her godfather, going to Ernle church to her baptism.

*John Hunt* recollects the day, because he rode with Joan Ernle, the other godmother, to Ernle church on that day to the baptism.

*John Broker*—because the godfather and godmothers, and many other persons, came into his house on that day, directly after the baptism of the said Elizabeth, to eat and to drink, and they told him of it.

*Richard Millward*—because on that day John Ernle, the godfather, met him and told him of the baptism.

*John Ederuhe*—because the horses of John Ernle, the godfather, stood at his house on that day, and after the baptism he told him he was the godfather.

*William Atte Lee*—because he was in Ernle church on that day to hear mass.

*Richard French*—because in going to the church to see the baptism, he fell with his right leg against a ladder, in the parish of Ernle, and broke his leg, which he shall never forget.

*William Clement*—because the day was very windy, and part of his house was unroofed by the wind.

*Nicholas Shepherd, John Mansell, and John Grey*—because on that day they met a woman named Isabella Tryse, who was the midwife at the birth of the said Elizabeth, and she told them of her birth and baptism.

*Robert Comber and John Duke*—because they met Thomas Elyot, the chaplain of Ernle, who told them he had baptised the said Elizabeth, in Ernle church on that day.<sup>3</sup>

<sup>1</sup> The writ was sued out by Sir John Shelley, whom she had already, though so young, married. She *ob.* 30th June, 1518, and was buried at Clapham.

<sup>2</sup> The writ was dated 8th Nov. 1474,

and the inquisition was held the day after she was fourteen; her husband lost no time therefore in acquiring her or her estate.

<sup>3</sup> *Inq.* 15 Edw. IV. No. 66.



EXTRACTS FROM THE MEMOIRS OF THE  
GALE FAMILY.<sup>1</sup>

BY ROBERT WILLIS BLENCOWE, ESQ., M.A.

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MANY were the fortunes made during the long period when the iron-works and furnaces were in full activity in the Weald of Sussex: these have long ago been transferred to other distant districts, where they are now at work with an energy unexampled in the history of any nation in the world. They have carried away with them, *fumum, et opes strepitumque*; all of which, including, perhaps, the *opes*, are gone; but, instead of them, we have, what is far better—the enjoyment of quiet and beautiful country scenery; and, among the vestiges of this former noisy condition of things, we find spotted about in our valleys a number of beautiful little lakes, with their well wooded banks, which turned their water-wheels in the times when the power of steam was unknown. Many families of wealth and station in our county owe their position, directly or indirectly to these, the pursuits and occupations of their forefathers; and, as the Kings of Syria bore the name of Hadad and Benhadad, Smith, and Smithson, considering them to be the proudest designation of their royal house, so much so, that when upon one occasion, the usurper of another family stepped in, and seized the throne, he actually assumed those honoured titles;<sup>2</sup> let us hope that their descendants and representatives look with equal satisfaction to the useful and profitable occupations of their ancestors.

The writers of the following memoirs, from which we now publish extracts, Leonard Gale the father, and the son of the same name, are instances of great success in their speculations,

<sup>1</sup> Our best thanks are due to Mrs. Morgan, of Uckfield, who is related to the Gales, for having procured for us the ma-

nuscript from which the following extracts are taken.

<sup>2</sup> *Cambridge Essays*, 1858, p. 143.

and of rapid accumulation of wealth, from a very humble and small beginning. Their accumulations were gradual and steady, and mainly the result of their own sagacity, industry, and economical habits of life; and they were evidently good and seriously minded men, of the Puritan party, entertaining a very indifferent opinion generally of their neighbours, and indeed of mankind in general. The memoir of Leonard Gale, the father, has this preface:—"The advice of me, Leonard Gale, to my two sons, Leonard and Henry, being in the 67th year of my age, A.D. 1687."<sup>1</sup>

‘ My sons, hearken to the words of your loving father, who earnestly desireth your welfare, and increasing of grace, learning, and riches. I have thought good to leave these few lines for your directions, and going on in this miserable world that you are coming into, a world of fraud and deceit, a world of all manner of wickedness in all sorts of people; therefore I will first give you a short breviate of my birth and living since.

“ I was born in the parish of Sevenoake, in Kent, my father, a blacksmith, living in Riverhead Street, in the parish aforesaid, who lived there in very good repute, and drove a very good trade; his name Francis Gale: my mother was the daughter of one George Pratt, a very good yeoman, living at Chelsford, about five miles from Riverhead; my father had, by a former wife, two sons, and by my mother three sons and one daughter; and when I was between sixteen and seventeen years of age, my father and mother going to visit a friend at Sensom [Kemsing?], in the said county, took the plague, and quickly after they came home, my mother fell sick, and about six days after died, nobody thinking of such a disease. My father made a great burial for her, and abundance came to it, not fearing anything, and notwithstanding several women layd my mother forth, and no manner of clothes were taken out of the chamber when she died, yet not one person took the distemper; this I set down as a miracle. After her burial, we were all well one whole week, and a great many people frequented our house, and we our neighbours’ houses, but at the week’s end, in two days, fell sick my father, my eldest brother, my sister, and myself; and in three days after this my two

<sup>1</sup> Written three years before his death.



younger brothers, Edward and John, fell sick, and though I was very ill, my father sent me to market to buy provisions, but before I came home it was noysed abroad that it was the plague, and as soon as I was come in adoores, they charged us to keep in, and set a strong watch over us,<sup>1</sup> yet all this while no one took the distemper of or from us, and about the sixth day after they were taken, three of them dyed in three hours, one after another, and were all buryed in one grave, and about two days after the two youngest dyed both together, and were buryed in one grave. All this while I lay sick in another bed, and the tender looked every hour for my death; but it pleased God most miraculously to preserve me, and without any sore breaking, only I had a swelling in my groin, which it was long ere it sunk away, and I have been the worse for it ever since, and when I was recovered, I was shut up with two women, one man, and one child, for three months, and neither of them had the distemper.

“And now, at between sixteen and seventeen, I came into the world, to shift for myself, having one brother left, which was out at prentice, who presently fell out with me about what my father had left me, and when I had been at about £10 charge, we came to an agreement. I, by my guardian, had the administration, and my brother quickly spent all his portion, and went to sea, and dyed; and I, entering into the world at this age, worth about £200, within the space of two years and a half, ran out £150 of it, not with ill husbandry, for I laboured night and day, to save what I had left to me, but bad servants and trusting was the ruin of me, and then I turned away both man and maid, and lived starke alone for the space of one month, in which time I cast up my accounts, and found that I was not worth £50 if I had sold myself to my shirt; then I was in a great strait, and knew not which way to steer, but I cryed unto the Lord with my whole heart and with tears, and He heard my cry, and put into

<sup>1</sup> Summary power was given to the authorities, by an act passed in the reign of James I., to shut up the sick and infected, and to punish those who were refractory and disobedient. In the accounts of the parish of Great Staughton, in Huntingdonshire, there occurs this item:—“Pd. for watching, victuals, and drink for Mary

Mitchell, 2s. 6d. Pd. for whipping her, 4d.” This occurs in 1710; and in the same year, at Lewes, a Mr. Holmwood occasioned a charge of 12s. for several men to watch and prevent him bringing his son up in the town with the small-pox. Roberts's *Social History*, p. 287.



my mind to try one year more, to see what I could do, for I resolved to spend nothing but mine own, and I resolved always 'to keep a conscience void of offence towards God and towards man.'

"Then I took a boy to strike and to blow for me, and a man to work by the piece, but kept no maid nor woman in my house; and then I so thrived that, within two years and a half I got back all that I had lost before, so that by the time I came to twenty-one years of age, I had lost £150 and got it again, and I began to be looked upon as a thriving man, and so I was, for all the time I kept a smith's forge I layd by £100 a year, one with another, and having gotten enough to keep me well, and being burdened with free quartering of soldiers, I left off, and came down into Sussex; after one Spur, who owed me between £40 and £50, and he being in a bad capacity to pay me, though he did afterwards pay me all. Before I went home again, I took St. Leonard's forge,<sup>1</sup> and so kept a shop to sell iron, and let out the smith's forge. . . . I had not been in the country one year, but Mr. Walter Burrell, whom I looked upon as my mortal enemy, sent to speak with me, and when I came to him he told me he heard a very good report of me, and desired to be acquainted with me, and he told me if I would let his son Thomas come into partnership with me, he would help me to sows nearer and better and cheaper than I had bought before. I told him I wondered to hear such things from him, for I heard he was my mortal enemy, because I took that forge, and I told him that if he would let me go partners with him in the furnace, he should go partners with me in the forge. He desired time to consider of it, and he rode presently into Kent to enquire of me, and found such an account of me, that he told me I should go partners with him in all his works."

This partnership lasted about fifteen years, and the trade in iron falling off, it was dissolved, and Leonard Gale became the sole proprietor of Tinsloe forge.<sup>2</sup>

<sup>1</sup> See Mr. Lower's paper on the "Sussex Iron-works" (*Sussex Arch. Coll.* vol. II. pp. 200 and 216.) The works destroyed by the orders of Sir William Waller had probably been reconstructed after the Restoration of Charles II.

<sup>2</sup> This forge gave name to Forge Farm, near *Tensley Green*, as the name is written in the Ordnance Map. It is situated somewhat more than two miles north-east of Crawley, and about the same distance in a north-westerly direction from Crabbett.

“Considering,” he says, “that I had got about £5000 or £6000, having traded about thirty years, and being about forty-six years of age, and having neither brother, sister, or child in the world, I bethought myself about taking a wife, and chose this woman, your mother, the daughter of Mr. Johnson, with whom I had £500 and one year’s board with her, and now, at the writing of these lines, I have attained unto the age of sixty-six years, having been married about twenty years, in which time as God hath been pleased to send me five children, so hath he improved my estate to at least £16,000, which is £500 a year, one year with another, which is a very great miracle to me how I should come to so great an estate, considering my small dealings, the bad times, and my great losses by bad debts, suits of law, and by building, which enforces me to extol the name of the great God, for He was always my director in all good ways, and when I was in distress I called upon Him, and He heard me, and gave me more than ever my heart desired; for I had no man in the world that would stand by me, either for advice or for money, when I wanted, which enforced me to be carefull not to run beyond my own substance, and always resolved ‘to keep a good conscience towards God and towards man,’ and not to do to others that which I would not have them to do to me.”

“Thus, my son, I have set down a short breviare of my life unto this day, and what the Almighty hath bestowed on me in the sixty-sixth year of my age, in all which time I hated idleness and vain gloriousness, and I never boasted of anything but to the glory of God and my own comfort. I always held the Scriptures for the rule of life to walk by; and I always counted it to be a deadly sin to be in any man’s debt longer than they were willing to trust me.” . . . “My son Leonard, I pray you to have a tender respect unto your brothers and sisters; for few men would have left so great an estate to you, and so little to them, when I have gained it all by the blessing of God and my own industry; therefore grudge not anything that I may give them; and next have a tender respect to your mother, who hath been very tender over you in bringing you up, and who nourished you with her own breast.”<sup>1</sup> . . . Next

<sup>1</sup> Few mothers in those days could urge this claim upon the gratitude and affection

of their children. The common practice was, when parents could afford it, to send



I advise you to have a care, and be not too familiar with your vile neighbours, as I have been, and you now see how they hate me ; indeed they are but a beggarly and bastard generation, and whom I have been at great charges with. Next, suffer no man to inclose any land nor build house son the waste, for there is Denshies, and Bowmans, and Finches, which are cottages which will be a perpetual charge to you and yours, and so will Piggotts. Next, I charge you never to suffer that lane to be inclosed by Woolbarrow or Sears, or any one else, for you see I have made them take away the gates, but they leave the posts standing, thinking to set them up again when I am dead. But you may safely cut down the gates, for it was never inclosed but by old Sears, who took delight to damm up highways to his own ruin ; and so it was observed by his neighbours, for he never thrived after he took in Langly Lane, and turned the Crawley footway, and to my knowledge he never thrived since he took in this lane. Next, I advise you to have a great care of ill and debauched company, especially wicked and depraved priests, such as are at this present time about me, as Lee and Troughton, of Worth ; never give any of them any entertainment, nor none of their companions, for they are most vile and wicked men to my knowledge. Next, my advice is, that whatever estates either of you ever attain to, yet follow some employment, which will keep you from abundance of expenses and charges, and take you off from evil thoughts and wicked actions ; and observe the mechanic priests, which have nothing to do but to come to church one hour or two on a Sunday, and all the week besides they will eat and drink at such men's houses as you are, but avoid them ; but love and cherish every honest, godly priest, wherever you find them ; and, above all, hold fast the ancient Protestant religion, for a better religion cannot be found out than that is, only I could wish the abuses were taken away, and wicked men found out, and punished, or turned out. Next, my advice is, that above all things you avoid swearing, lying, drunkenness, whoring, and gaming, which are the ruin of all men's estates, that are ruined in this nation, and pride

out their children, as soon as they were born, to nurse, and there they frequently remained for several years before they were

called back to their homes. The custom remained in Scotland and Ireland till the end of the last century.



in apparell,<sup>1</sup> which is a great consumer of men's estates in this kingdom."

Among the iron-works of Kent and Sussex, those of Cowden bore a very high character, and were a source of wealth to the Gales. "If you can get," he says, "one of the Cowden furnaces, it will be very well, for I do assure you that if I were but forty years old, I would, by God's help, get a good estate by this employment, for I have within these twenty years cleared near £300 per annum out of that very forge, and I never would have left my forge but that my men would work no other sows but Cowden, and they made me pay 20s. for every ton of sows more than I could have them at some other furnaces, which was a great hindrance to my gains; I therefore let them my forge: besides, I feared if I should have died, and you but children, the forge would have fallen down."

Leonard Gale, the father, died in 1690, and Leonard, his eldest son, then seventeen years of age, succeeded to much the larger share of his property. To all his father's prudence and shrewdness and good sense, were added the advantages of a liberal education. His father sent him to a private tutor, Mr. Boraston, of Hever, and he, after his father's death, entered himself a gentleman commoner of University College, Oxford, where he resided four years. In 1697, he was called to the bar, but, as he says of himself, "being very distrustful of my own abilities, and too great a lover of idleness and ease, I neglected the study of the law, and devoted myself to the management of my property in the country."

<sup>1</sup> "The old chronicler Harrison, having described the modest attire of his countrymen in his early days, 'when an Englishman was known abroad by his own cloth, and contented himself at home with his fine carsie hosen, and a mean elop, his coat, gown, and cloak of brown, blue, or puke, with some pretty furniture of velvet or fur, or a doublet of old tawney or black velvet, or other comely silk,' exclaims, 'Oh, it is a world, to see the costliness and curiosity, the excess and vanity, the pomp and the bravery, the fickleness and the folly, that is in all degrees, so that there is nothing so constant in England as inconstancy in attire!' 'The women,' he proceeds to say, 'do far exceed the lightness of our men. What shall

I say of the doublets full of jags and cuts, and sleeves of sundry colours, their galligescons to make their attire to sit plump round about them, as they call it.

. . . . I have met with some women in London so disguised, that it hath passed my skill to discover whether they were men or women.'

"This was the style of dress towards the end of Elizabeth's reign. In that of James I., it was still more extravagant; 'They wore a farn in shoe-strings, edged with gold, And spangled garters worth a copyhold;' and this continued with very little abatement of excess during the reigns of Charles I. and II., the Puritans adopting a very plain and severe costume."

In 1698 he purchased the house and estate of Crabbett, in the parish of Worth,<sup>1</sup> for which, including timber, he gave £9000. "Two reasons," he says, "chiefly induced me to buy Crabbett; one was, that my estate might lie together, and the other, that I might have a good estate which I had not before, for I was always afraid of building. Building is a sweet impoverishing; and Cato wisely says—

"Optimum est alienâ frui insaniâ."

"Aug. 19th, 1703, being near thirty years old," he says, "I married with Mrs. Sarah Knight, my mother's sister's only daughter, after I had made my court to her two or three years; by her I had a plentiful fortune,<sup>2</sup> we were married in the parish church of Charlwood, by Mr. Hesketh, the rector. She was truly my own choice, and I am extremely well satisfied with it; and do verily believe that for truth and sin-

<sup>1</sup> Crabbett belonged to the Playz family, and then to the Mores, of Odiham, Hants. On 10th June, 1504 (19 Henry VII.), among the free tenants of the manor of Kymer, was Sir Edward Moore, Knt., who held by knight's service a tenement and certain lands in Worth, formerly of Richard Playz, called *Crabbetts*; Coker's, at Lee; and John Hodges, late Tapsells. His descendant, of the same name, held it in 1602, and in 1612 settled it upon his eldest living son, Adryan, on his marriage with Anne, eldest daughter of Sir Nicholas Parker, of Ratton (baptised at Willingdon, 4th August, 1594). Adryan More died before 1634, *s. p.*, and his widow had remarried Sir John Smith, of the family of the Smiths, of Shirford, county of Warwick (Dugd. *Warwickshire*, i. p. 50), who had been knighted on 5th Nov. 1614, by Lord Chichester, Baron of Belfast, then Lord Deputy in Ireland. She died without issue, and Edward More, of Hurtmore, Surrey, the heir-at-law of Adryan, sold the estate to trustees, for Sir John Smith, during his life, and in Dec. 1651, mortgaged it, subject to that life interest, which Sir John's trustees had assigned in settlement, upon the marriage, in 1644, of William Smith with Margaret, daughter of Sir Alexander Denton, of Hillesdon, Bucks. Sir John, however, purchased the fee, and married, a second time, to Catherine, daughter of Edward Southcote, of Merstham, Surrey, by whom he had three sons and two daugh-

ters, viz., (1) John, (2) Henry (who died in his seventh year), (3) Richard, and (1) Mary, (2) Catherine. Sir John died 12th Nov. 1662, *æt.* 71, leaving his widow, Catherine, who remarried Sir William Courtenay, Bart., of Powderham, Devon, and died 25th June, 1672 (M. I. Worth). John, the eldest son, married, first, Dorothy, daughter of the Hon. Nicholas Weston, who died in childbirth, in her 26th year, on 9th January, 1678-9, her infant, John, dying within six days, and being only 15 days old. Their daughter Margaret, died in her 7th year, on 12th October, 1683 (M. J. Worth). An only daughter, Dorothy, survived, but I have not been able to trace her. The father married, secondly, Elizabeth, daughter of Sir Charles Waldegrave, of Chiswick, and Crabbett formed part of her jointure. It was sold, in 1698, to the Gales. (*Burrell MSS.*, 5683, p. 165; *Deeds ex inf.* Frank Fearon, Esq.)

<sup>2</sup> This lady's fortune was between £7000 and £8000. Leonard Gale was born 12th Nov. 1673; his wife, Sarah Knight, was born 15th Sept. 1680. They had three sons and seven daughters; of whom Leonard was born 6th May and died 4th Aug. 1715; Richard, born 29th March, 1723, and died 7th April, 1724; and Catherine, born 22nd Feb. 1720, and died 14th Jan. 1721-2 (M. I. Worth, and *Burr. MSS.* 5683, p. 165).



cerity, kindness and fidelity, humility and good nature, she has few equals, I am sure none can exceed her; and I pray God to continue us long together in health and prosperity, and to crown us with all those blessings which he has promised to those that serve Him, and walk in His ways."

In 1710 the son of the blacksmith was elected one of the members for East Grinstead without expense or opposition; and this is his recorded opinion of public men, and of the manner in which elections were generally conducted in his time. "We have seen of late innumerable instances of the power of bribes and threats in the election of Members of Parliament. Men have deserted their old friends and neighbours, to whom they have been obliged every day of their lives, and gone over to strangers they never saw or heard of, who came with money in their hands, and empty promises in their mouths, to the eternal scandal of the whole nation, from the highest to the lowest, whereby our lands and liberties are and must be precarious, and our so-much boasted privilege of having free parliaments utterly lost; for this is an observation founded on the greatest truth, that he that will buy his seat in parliament will sell his vote; and to what misery and poverty such men will soon bring this nation, God only knows!"<sup>1</sup>

We will not inflict upon our readers his long lecture to his children, and the wise advice he gives them how to regulate their conduct through life, which he founds generally upon the precepts and practice of his father, whom he justly admired and loved, and whose character he thus describes:—"He was certainly a man of admirable parts and understanding in the sphere of his own concerns, and, considering the meanness of his birth and education, was indeed the wonder of the age and country in which he lived. He was most indefatigably industrious, most strictly honest, and an exact performer of his word. He was always willing and zealous to serve his neighbours in general, by defending their right, by preventing encroachments; or any one in particular by advising him in any difficulties, composing differences and assisting him in his wants (though I have heard him say that by lending money he had made two enemies for one

<sup>1</sup> He sat only for one parliament, 1710-1713.

friend), and though in his life-time he had some quarrels and some invidious neighbours who endeavoured to vex and contradict him, I am sure his death was heartily lamented by most of them, and even by those who had the greatest prejudice against him. \* \* \* In all his straits he had (he says) recourse to God in prayer, he always took the Scripture for his rule, and lived and died a true member of the best church in the world."

Nor will we treat our readers with all his warnings against "those inferior beggarly fellows" who had annoyed his father, or "the vermin who had preyed upon Mr. John Smith," of whom he had purchased Crabbett, and who had been forced to abscond and fly to France, where he ended his days at Dunkirk, but limit ourselves to the following rather happy specimen of his style and thoughts:—"Have a care," he says to his children, "and be sure as you grow rich in estate, so you grow richer too in wisdom and virtue. And this is an excellent rule for getting both wisdom and wealth; always take care that your income exceeds your expenses: as to getting wisdom, take care that you read and hear every day more than you speak or tell to others, so your conversation will always be courted and admired, as having continually something new, pleasant, and informing, which otherwise will grow dull and unregarded; for the greatest stock of wit and memory will soon become exhausted and a bankrupt unless frequently supplied and improved by reading and study, as well as conversation: and as to getting wealth, unless you take this for your rule, you must necessarily either waste your estate or run in debt, two things very carefully to be avoided; for you will certainly find that as your estate wastes (however creditably spent,) so your friends and reputation will waste too—

" — Diffugiunt Cadis  
Cum fæce siccatis amici,  
Ferre jugum pariter dolosi."

We will conclude our paper with extracts from that portion of the Memoir in which he gives an account of his children, and a very characteristic and precise statement of the manner in which the parent's hopes of progeny were frequently frustrated. "I am now," he says, "fifty-two years of age, and have been married above twenty-two years, in



which time by God's blessing I have greatly improved my estate, and I am now worth at Michaelmas, 1724, at a reasonable computation, £40,667; though I have been guilty of a great many oversights in missing good bargains and taking bad (particularly the Mayfield Estate) and not for want of care, but of understanding; but I will not look back upon what is past, but with a thankful heart daily praise almighty God for what I have, by whose divine providence not only my estate is improved, but above all, and to crown His other mercies, He hath given us in that time several children of our own to enjoy it, and prospects of many more; and though He hath been pleased to take several to himself, and also often to disappoint our growing hopes, yet for ever praised be His great goodness, we have still alive four hopeful children, Philippa, Henry, Sarah, and Elizabeth; and I daily pray and entirely trust the divine Majesty that he will spare and protect them to His own glory, and the great joy, comfort, and honour of their parents."

"1703, Nov. 18th. My wife went to London in the Rye-gate stage-coach, and on the 21st, being Sunday, she went to bed very ill at my coz. Jackson's house at St. Dunstan's Hill, and miscarried the next morning. At that time happened the great storm of wind; the streets I saw in the morning were almost covered with tyles and bricks, multitudes of chimneys and many houses were blown down, and several persons killed and wounded, and the greatest damage done by sea and land that ever was known;<sup>1</sup> and the June before was

<sup>1</sup> Bishop Kidder and his wife were killed when in bed by the falling in of a stack of chimnies at Wells. The Eddystone Lighthouse disappeared in the storm. De Foe published an account of this memorable storm. The following notices are given by De Foe of the effects of the storm in Sussex. At Midhurst there was "the untiling of houses, and three chimneys blown down," and "four or five stacks of chimnies" were "blown down at my Lord Montacute's house (Cowdray), one of which fell on part of the great hall, which did considerable damage; and the church steeple of Osborn, half a mile from us, was blown down at the same time; and my Lord had above 500 trees torn up by the roots;

and near us several barns blown down, one of Sir John Mills a very large barn." At Shoreham "the market house, an ancient and very strong building, was blown flat to the ground, and all the town shattered. Brighthelmstone being an old-built and poor though populous town, was most miserably torn to pieces, and made the very picture of desolation, that it look't as if an enemy had sack'd it." Another letter from the same town, states that the storm began "about one of the clock in the morning, the violence of the wind stript a great many houses, turn'd up the lead off the church, overthrew two wind-mills, and laid them flat on the ground, the town in general (at the approach of daylight) looking as if it had been bom-

the greatest flood that ever was seen in our parts; it broke down several pond-bays, and mine among the rest at Cowden, which cost me near £100 to repair."

Many more disappointments of the same nature are recorded, but comfort and rejoicing came when at last, in 1710, a living daughter Philippa was born, who was immediately transferred to the nursing care of Goody Bilcuffe, with whom she remained for three years. In 1712 their hopes were again frustrated, owing to an illness which attacked his wife, and which, from the account he gives of it, must have been identical with that influenza which proved so fatal in the country some twenty years or more ago. "My wife," he says, "was taken with the new distemper (as it was called), a hoarseness at first, then a fever, and after that a violent cough. This was so universal, that scarce any one person, young or old, in any family, city, or country, escaped it."

On the 9th of April, 1723, a son was born, and he was sent to nurse to James Brooker's wife. "When a child," he says, "he was a perfect, healthy, quiet, knowing child to the last moment of his life: and on the 7th of April, 1724, being

barded. Several vessels belonging to this town were lost, others stranded and driven ashore, others forced over to Holland and Hamborough, to the great impoverishment of the place. Derick Pain, Junr., master of the 'Elizabeth' ketch, of this town, lost with all his company; George Taylor, master of the ketch call'd 'The Happy Entrance,' lost, and his company, excepting Walter Street, who, surviving three days on a mast between the Downs and North Yarmouth, was at last taken up; Richard Webb, master of the ketch call'd 'The Richard and Rosa,' of Bright-helmston, lost, and all his company, near St. Helles; Edward Friend, master of the ketch call'd 'Thomas and Francis,' stranded near Portsmouth; Edward Glover, master of the pink called 'Richard and Benjamin,' stranded near Chichester, lost one of his men, and he and the rest of his company forced to hang in the shrouds several hours; Geo. Beach, Jun. master of the pink call'd 'Mary,' driven over to Hamborough from the Downes, having lost his anchor, cable, and sails; Robert Kichener, master of the 'Cholmley,' pink of Brighton, lost near the Roseant with nine men, five men and a

boy saved by another vessel. This is all out of this town, besides the loss of several other able seamen belonging to this place, aboard of His Majesty's ships, transports, and tenders." Stephen Gawen wrote from Hastings:—"This town consists of at least 600 houses, besides two great churches, some publick buildings, and many shops, standing on the beach near the sea, and yet by the special blessing and providence of God, the wholetown suffered not above £40 or £50 damage in their houses, churches, publick buildings, and shops, and neither man, woman, or child, suffered the least hurt by the said terrible storm. \* \* \* The wind was exceedingly boisterous, which might drive the froth and sea moisture six or seven miles up the country, for at that distance from the sea the leaves of the trees and bushes were as salt as if they had been dipped in the sea." The same circumstance is reported also from Newport in the Isle of Wight, where there was found on the hedges and twigs of trees, knobs of salt congealed, \* \* \* and the salt "was seen and tasted at the distance of six or ten miles from those seas."



Easter Tuesday, his nurse brought him to see us about one o'clock, and at four he gave a sudden cry in his nurse's arms, and expired immediately in our little parlour at Crabbett, to the unspeakable grief and sudden astonishment of us all: he was buried next day by the other children, in Worth Chancel, by Mr. Hampton. *Acerbum funus quod parens sequitur.*" \* \* \*

Alluding to this loss in another passage, he says: "He was a very healthy, promising child; but yet I must own it was a particular providence both to ourselves and the good woman his nurse, that it happened to be in the day-time, and before our own faces, and being in a state of innocence, rather by a sudden than by a lingering death. \* \* \* The only solid comfort and support in such troubles is a religious trust and dependence on almighty God, who, as He is the Father of us all, so His divine goodness will make all things work for the good of us His children, though by ways unaccountable and above our knowledge, and often contrary to our wishes,—*Calamitas virtuti occasio est, quos Deus probet, quos amat inducat exercet;*<sup>1</sup> what is unavoidable we should never fear, and what is uncertain we should always expect."

"Having now past the noon of my age, and descending fast to my long home, having likewise myself endeavoured, as far as I was able, to follow the precepts here given, I beseech almighty God to pardon all the errors and failings of my past life, and may I be enabled by His divine assistance so to lead the remainder of my life, as that I may go down to the grave in honour and peace, and have my position hereafter among the elect of Christ my Saviour: and when I reflect on the shortness and uncertainty of life, and that pleasure and pain, afflictions and comforts, tread fast on the heels of each other, 'tis a convincing argument that God has prepared a better place for us, and that we cannot set too little value on the pleasures and enjoyments of this world: as the greatest joy I ever had was at the birth of my children, so my greatest sorrow was at the loss of them, especially that of my son Richard, which was the sharpest affliction to me in my whole life."

Another proof of his consciousness of decay is characteristic of the man of business. "I am now in the fifty-eighth year of

<sup>1</sup> Seneca.

my age, and my memory is sensibly growing worse, for I have made some mistake in my accounts within the last three years of above £150, which I cannot possibly find out after my utmost endeavours."

The memoir concludes with the account of his daughter's marriage. No carriage with four horses and smart post-boys in those days was waiting at the door to carry the happy pair away to Tunbridge Wells or the Isle of Wight; the bride and bridegroom returned quietly to her father's house, where they remained a week, and a fortnight after that her mother accompanied her to her new home at Boston House. "My daughter Philippa," he says, "being a woman of excellent accomplishments, and who will, I doubt not, prove an ornament to her sex, to her parents, and the family she is grafted in (if it please God to prolong her life) being not inferior to any in good sense and understanding, as well as all the virtues and graces which adorn womankind, was married 21st Jan. 1730, to James Clitherow, Esq., she being in the twenty-first year of her age, and he about thirty-seven. I gave her £8000 to her portion, and she has £1200 per ann. settled on her and her heirs, of which £600 per ann. is for her jointure: all our relations, except Dr. Woodward and his wife,<sup>1</sup> were at the wedding, which was on Thursday, and they staid a week with us at Crabbett, and that day fortnight she went home to Brentford,<sup>2</sup> accompanied by her mother, who staid three weeks with her, and Mrs. Ann Clitherow, his sister; and Tim Nightingale, who had lived with us near twelve years, went with her for her maid. There was abundance of people at Worth church on the wedding, and a great many stowers; and the Sunday following there was a prodigious congregation at church, when Mr. Hampton preached an excellent sermon on this text, 'Marriage is honourable in all men, and the bed undefiled,' being the same sermon he preached the next Sunday after I married near twenty-five years before."

His only son Henry, who grew up to man's estate, died a few months before his father, and is buried in the church at Worth, with the following inscription over his remains:—

<sup>1</sup> His aunt Elizabeth married the Rev. Dr. Woodward, rector of East Grinstead. Another aunt, Catherine, married Mr.

William Pollatt.

<sup>2</sup> The Clitherows still live at Boston House, close to Brentford.



Jacet Henricus,  
 Leon, et Saræ, Filius Unicus Superstes,  
 Natus Nov. 4, 1717,  
 Patre Vivente,  
 Inverso Naturæ Ordine,  
 Immatura Morte Correptus,  
 Feb. 25, 1749-50.<sup>1</sup>

The Gales became extinct in the male line on the death of Leonard, and his brother Henry; that brother had a son also named Leonard, but he died in his youth of the small-pox; and this is the account which his uncle gives of him. "My brother designed him for some trade, a druggist he thought of, having himself served an apprenticeship to that trade, with Sir Ralph Box, at the Red Cross in Cheapside. He was a very beautiful, promising, and well-shapen youth, and of a large size for a man, though but fifteen years old; he seemed to want a little more activity of body and quickness of parts, but was of an excellent good nature and disposition; he had a fine voice and an ear for musick; and had it pleased God to spare his life, he would doubtless have been a great comfort and credit to his now most afflicted parents. He was very unwilling to go to London (and his mother likewise at that time of the year), having often said he should dye there of the small-pox; but my brother was fixed, and being of a fit age, he could not bear to see the best part of his time wasted in an inactive country life; and if his natural inclinations were a little forced, it is wholly to be attributed to the great care and sollicitude of a most indulgent father for the good and prosperity of his only son. However, it pleased the divine Providence to frustrate those good intentions by an unexpected and an untimely death."

Leonard Gale died in 1750, having survived his wife nearly four years, and his only son Henry, who died at the age of thirty-three, only a few months; and the following inscription is placed over the remains in the church at Worth:—

<sup>1</sup> His daughter Sarah married Mr. Samuel Blunt, and in the partition of the property (15 Geo. III.) the estate at Crabbett fell to his lot, and is now in the possession of his descendant Francis Scawen Blunt, Esq. The other daughter, Elizabeth, married Mr. Henry Humpherey, of

Lewes, who was for many years chairman of the Quarter Sessions for East Sussex. On his death the bulk of his own (but not his wife's) property went to his nephew, Henry Jackson, Esq., father of the late Henry Humpherey Jackson, Esq., of Holly Hill, Hartfield.

M. S.

Leonard et Saræ Gale  
de Crabbett,

Nati, hæc Nov. 12, 1673, illa Sept. 15, 1680,

Connubio Juncti, Aug. 19, 1703,

Mortui hæc Nov. 13, 1746, ille Jun<sup>i</sup>. 24, 1750,

Naturâ duce et Ratione vixerunt

Unde venerunt, quo abituri memores.

In Christi meritis confidentes

Disce.

Jacet et hic Henricus filius vivente Patre.

Inverso Naturæ ordine immaturâ morte correptus,

Feb. 25, Anno R. H. S. 1748, Ætatis 33.

His estates, of the value of about £1100 a year, were equally divided among his three daughters. The Clitherows succeeded to the property at Crawley, and Steyning and its neighbourhood. The Blunts, as we have before stated, became the owners of Crabbett. The estate at East Grinstead and Cowden, in Kent, fell to the lot of Mrs. Humphrey, whose property, as she died without children, reverted to her sisters' families.

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THE  
DEDICATIONS OF THE CHURCHES AND CHAPELS

NOW EXISTING IN  
THE RAPES OF CHICHESTER, ARUNDEL, AND BRAMBER, IN THE  
COUNTY OF SUSSEX; AS WELL OF THE SHRINES AND CHAUN-  
TRIES FORMERLY EXISTING IN SUCH RELIGIOUS EDIFICES,  
TOGETHER WITH SUCH NOTICES OF THOSE SUB-  
MERGED, DESECRATED, OR NOW PASSED  
FROM THE MEMORY OF THE LIVING.

BY CHARLES GIBBON, ESQ., RICHMOND HERALD.

In the course of many visits specially made to Churches and Churchyards in Sussex for the purpose of taking down in writing all the Monumental Inscriptions decipherable, I have often inquired, on the spot, the name of the saint to whom the structure was dedicated; and but very rarely received any other answer than the Spanish one, "Who knows?" My curiosity became excited, and the next step was to search if any reliable account was to be found, that would gratify it.

The *Valor Ecclesiasticus* of Henry VIII., in 1534-5, seemed most likely. The book is one giving a report of the gross and net values of the tenths, first fruits, and other revenues arising from all the ecclesiastical estates in the kingdom of England and Wales. The dedications of the churches in Chichester, Lewes, and Hastings, are nearly all that are mentioned, except the solitary saint of a chapel in Saint Leonard's Forest, namely, St. Leonard, and two others belonging to hospitals, St. James, at Shoreham, and St. Mary, at Bramber. I had to seek further. Ecton's translation of the *Valor*, published in 1729, is nothing more than a condensation of it for the use of clergymen and others interested in such matters. It helped me not.

The next author who treats on the subject is Browne Willis, who published his *Parochiale Anglicanum* in 1733. He also takes the *Valor* as his basis, gives more details than Ecton, and *adds* the name of the saint to whom the edifice was supposed to be dedicated. For this information, he states, (as far as

the county of Sussex is concerned,) he is principally indebted to Mr. Dear, who was at that time Registrar to the then Bishop of Chichester (Francis Hare, Dean of St. Pauls'; elected dean 26th Oct., 1726, installed 31st of same month; he held the deanery *in commendam* until his death; consecrated Bishop of St. Asaph, 17th December, 1727; translated to Chichester, 25th November, 1731; *ob.* 26th April, 1740, *æt.* 70). Willis embodied this in his edition of *The Cathedrals of England*, published in 1742. He is the editor of another edition of Ecton in 1763, much amplified as compared with that of 1728. To this succeeds one published by Bacon in 1786. The last book connected with my subject is one published in 1835. This is a Government work, ordered by the Commissioners of England and Wales, and is compiled from the returns of the clergymen (then holding benefices) made to the requisitions of the said Commissioners. It appears to me (quoad Western Sussex is concerned, to which I confine myself), that the major part of these gentlemen have merely put down the dedication as they found it in Willis or Bacon. I find this work is called, in common parlance, *Liber Ecclesiasticus*; to get it under such title, cost me much vexation and loss of time. It is not to be had, under such name, at the British Museum. In fact, the authorities there denied the *existence* of such a work, and I was hung up. Mere chance brought it under my notice, and I then obtained it at the British Museum. For the benefit of any future inquirers, I now give the form in which it must be described on the ticket:—"Commissioners of England and Wales, (*Ecclesia*, 10, D.D. d.) *Liber Ecclesiasticus*, 488, e. 18, 8vo. Lond. 1835." I do not conceive I gained anything by finding it. Willis says: "In the account of the dedications of the churches he has retrieved, and added near a fourth part;" but he means such fourth part to refer to *all* the dioceses. They amount to about 150, "unknown to, and omitted by him." The information is very scant. Notwithstanding all his labours, and aids, a number in the western rapes yet remain without a patron saint. As far as I was concerned, the matter remained in abeyance until about three years since, when, engaged in an extensive professional search at Chichester, I met with some of the lost saints among the early wills.



I made application to Mr. Johnson (the present Registrar), for permission to search further, and make use of what evidence I might find bearing on, or connected with my subject, if our Society should accept the paper. He very courteously told me it had better be laid before his lordship, the present bishop, with which advice I complied. I wrote my request to Mr. Johnson, stating my object, &c., and he submitted it to his lordship. It was kindly and handsomely acceded at once; and I feel great pleasure in thus publicly thanking his lordship for the concession, and Mr. Johnson for the intercession, and the facilities afforded me. I had not the least conception of the amount of labour required when I began. The quantity of manuscript in the archives is immense; and to disinter the facts collected in this paper, compelled a careful and *entire* reading of every will from 1509 to 1560, for in some of the testaments no mention is made of the saint until near the end. The Consistory wills, of course, form the great bulk of the volumes; but the Archbishops Peculiars, those of the Dean, and other smaller jurisdictions, swell the amount of manuscript necessary to be read, very formidably. Add to these the Registers of Bishops Read, Praty, Story, and Sampson (which in the hope of finding some dedications were waded through); and some idea may be formed of what the archæologist must encounter who wishes to state facts and give his authorities.

I find the basis of all the printed accounts of Dedications, to be Browne Willis' own searches in London among wills, and at the office of First Fruits, enriched by the contributions of Mr. Dear, and some clergymen whose names are not specified. *Where* Mr. Dear could have obtained *his* information I cannot tell. Had it been from the same sources I have obtained mine, he never could have passed over so many as I have found. Conjecture only remains. There *may* have been some antecedent collection in the Registry, now lost. If one be there yet, it has not been found, and I can only say it has not been through want of continual inquiry or diligent search on my part. He and Willis may have got some names from the incumbents, who, if they had documentary evidence, as in the case of Cowfold, (of course) stated *facts*. More often, I think, the name of the tutelar saint has been a tradi-

tion, and nothing more ; and it is marvellous how often Willis' account is *confirmed*, as the reader will see who may take the trouble to read this paper. Still, a tradition, unconfirmed, if admitted at all, is only tenable until other testimony be found.

I conceive the real truth to be, that the major part of the churches and chapels in the three western rapes must have been built, or rebuilt, during the reigns of the three first Edwards ; and that, in the lapse of years, the documentary evidence (if any ever existed) has disappeared from the Registry. One would suppose the registers of the bishops before mentioned, ranging as they do from 1369 to 1508, and down lower, would have contained the entries necessary for verification, either on the voidance of benefices, or on the institutions ; in the citations and excommunications ; in the consecrations of churchyards or other burial-places ; or in the body of the pleas against clerical or laical delinquents ; or in the consolidations or augmentations of livings. But no, it is not so. A dozen cases will more than comprise all the instances I have met with. In the early wills *only*, could I find what I sought for. The evidence of the testator amounts to this, that the name of the saint given in the will, as well as of those who had shrines within the building, and the patron saint of the brotherhoods (where any are mentioned), were, at the date of the instrument in his or her behalf, **FACTS**, KNOWN not alone by them, but by all the parish and the neighbourhood.

Where I found Willis *confirmed*, I have quoted the authority ; where it was a doubtful case who was the patron saint, my statement leaves it to the judgment of the reader, unless in those few cases where I think preference should be given. In all cases I have used the letters L.R. where Willis has mentioned one ; but these two letters are not intended for any particular edition of Henry's *Valor*. They refer to the original and *all* the printed works before mentioned, all of which (more or less) have taken, or profess to have taken, *that* document as the foundation of each respective work. Under the name of each parish I have inserted as much of the will as was necessary to establish the saint, at its date of publication. In a few cases I have added any other particulars connected with the text in the form of notes. Where my authority is not given, I am responsible for the account, assertion,



criticism, or remark. After considerable reflection as to the form in which I should render my collection, I came to the conclusion that the sequence of the alphabet in each rape, would be more clear, and easy of reference, than a narrative. I begin with Chichester Rape; Arundel follows; and I end with Bramber. I wish it were more perfect; but if an archæologist delay publishing what he may have accumulated until he has exhausted the subject, life will have ceased, and that portion of society interested in his labours not benefited. There is an ample field of investigation open to any one disposed to pursue the subject, in the Sussex Wills in the Court of Probate, London. These I have avoided; firstly, because in the calendars no other information is given than the surname and baptismal name, and county; secondly, because the fee for each will is one shilling, while the investment of it is a perfect leap in the dark, whether anything will be obtained in furtherance of the object in view; thirdly, because the number being great (from 1383 to 1560), the looking at *all* of them (a matter of necessity) would come to a large sum of money; and fourthly, because even if one spent the capital, all must depend on tenacity of memory, since no extracts are permitted for literary purposes. The late Lord Macaulay, and many other literary men, made an attempt to be permitted to take names, dates (not *devises*), but Sir Cresswell Cresswell and the other authorities refused. It would seem from the testimony of the Government Record Offices, the number of applicants in the course of a twelvemonth amounts to about twenty, who go for purely literary purposes to Fetter Lane; so that the interests of the Officers of the Court of Probate could not have suffered much in a pecuniary point of view, nor would Government (if the officials are paid by salary) have become bankrupt. Let it be as it may, thus the matter stands.

Bishop William Reade's Register ranges from 1369 to 1414. He was appointed 11th October, 1369, and died in 1385. It is marked R.

Bishop Richard Praty's Register ranges from 1438 to 1441. He was appointed 14th July, 1448, and died in July, 1445. It is marked E.

Bishop Edward Story's ranges from 1478 to 1502. He was appointed 27th March, 1478, and died in 1503. It is in two parts, marked D.

Bishop Sherburne's ranges from 1508 to 1522. He was appointed 11th Sept. 1508, and died 21st August, 1536, aged 96, having resigned a little before his death. It is marked E.

There now remains the pleasant task of returning thanks to those gentlemen who have assisted me. To the Rev. Canon Tierney, chaplain to his grace the Earl Marshal, at Arundel, and to the Rev. John Shehan, chaplain to the Countess of Newburgh, at Slindon, I am indebted for explanations of some of the ecclesiastical terms in the wills, now no longer used in the Anglo-Catholic church; also to the Venerable Archdeacon Otter, of Cowfold, for his kind answer to an appeal I made to the Antiquarian world in the well-known periodical called *Notes and Queries*; to the Rev. Thomas Grantham, of Bramber-cum-Buttolphs, for an account of the present state of Botolph's Church, with regard to any relics of its saint, and shrines of other saints; to the Rev. Lewis Browne, of Westbourne, and to Mr. C. I. Longcroft, of Havant, co. Hants, for information of the present state of Simon Cotes' hermitage, and the chapel at Nutbourne; to the Rev. Charles Hutchinson, of Westdean, for a search as to the truth of Martha Jackson's account of the charities of Anthony St. Leger; to Mr. Richard Holmes, of Arundel, for a view of the Court rolls of Binstead and Slindon; and also to the Rev. Maurice Smelt, rector of Slindon, for inspection of his church and yard, and many interesting particulars connected therewith.

I have done my best to avoid clerical mistakes; and the subject being connected with religion, I have stedfastly abstained from all comments bearing on matters of faith. When I review the time, labour, and expense this alphabetical paper has cost me, and see how *small* is the result, I feel dwarfed in my own eyes, that so much time has been consumed, and so little to show for it. In conclusion, I humbly ask the kind consideration of my brother archæologists, if sins of omission or commission be found, to view them as inadvertences and not wilful errors.



## CHICHESTER RAPE.

ALDINGBOURNE (*St. Mary, also in Bacon*).

In Register D. are the following extracts (page 48<sup>b</sup>):—  
 “inter John Truslove, John Edwards, John Abbias, John Smith, John Carter, Stephen Bucher, Henry Knyght, et Thomas Knyght, et alios inhabitantes villæ, sive Hamelette de Ludesey, facientes ex parte unâ, et Willielmum Wraa, Vicarium perpetuum, &c., Ecclesiæ Parochiæ de Aldingbourne.” In condensed form this is an ordination of Bishop Story, between the vicar of Aldingbourne and the inhabitants of Lidesey, for celebrating mass in the chapel of Lidesey. A fit curate to be provided, to sing or read the mass on specified days, under penalty of sixpence. These days are, “Assumption; Nativitatem *Beatæ Mariæ*; *Dedicacionis Ecclesiæ Parochiæ de Aldingbourne*.” Ordinance is dated 23rd December, 1479. A former agreement is mentioned on the part of Stephen Partington, bishop, on the 9th of August, 1408.

APPLEDRAM (*Bacon says, St. Mary*).BERSTED, South (*St. Mary Magdalen, so also says Bacon*).

John Upperton, of South Bersted. Date<sup>1</sup> .—“my body, &c., within the church of *Mary Magdalen, of South Bersted*.”

John Davey. 12th April, 1549.—“my body, &c., within the churchyard of *St. Mary Magdalen, in Southbersted*.”

In the bishop's register, marked R. p. 20. Consecration of South Bersted.—“ad Dei laudem, et *Beatæ Mariæ Magdalenæ*, 5th May, 1405.” (At page 21<sup>b</sup> ejusdem.) “*Indulgencia concessa visitantibus Capellam Sanctæ Crucis, de South Bersted*,<sup>2</sup> infra parochiam de S.B.” Forty days indulgence. Done at Arundel, 20th Sept. 1405.

<sup>1</sup> I have not any *date* of John Upperton's will, and cannot now say what it is, or, whether there be one or not. Some of the wills are defective in dates. (My original entry is, that it was extracted from

the Archbishop's Peculiars, Vol. I. A. p. 19.)

<sup>2</sup> I have reason to think this should have been (*strictly speaking*) *North Bersted*. The name of the *parish* is South Bersted. It has the hamlets of North

Christopher Rogers, of South Bersted, 20th Feb. 1534.—  
 “corpus meum, &c., in cimeterio ecclesie *Beate Mariæ de Berstede*. Item, lumini Sanctæ Crucis,<sup>1</sup> unam ovem matricem; item, lumini Sanctæ Katherinæ, unam ovem matricem.”

BURTON (modernice), Bodecton, Bodington, or Buddington  
*(unknown as yet)*.

BEPTON, or Bebiton *(as yet unknown)*.

BOSHAM, or Boseham *(Bacon says, The Holy Trinity)*.

It is hard to say which of the following was the tutelar saint of the church, at the dates of the three following wills:—

William Thomson, of Bosham, 12th May, 1530. “I bequeath to the light of *Allhallows* 1lb. of wax; to the light of *St. George*, 1lb. of wax.”

Richard Foster, of Bosham, 7th Nov. 1536.—“my body, &c., in the chauncell of *Our Lady, of Bosham*.”

John Estocke, of Bosham, 15th July, 1538—“to the high altar of Bosham, 2*d.*; to the Rode lyght, Allhallows lyght, Our Lady’s lyght, to eche of them, 2*d.* I will have an obit yerly in Our Lady’s chauncell at Bosham.”

BOXGRAVE *(Bacon says, St. Mary and St. Blaze)*. Willis says, St. Peter.

BINDERTON *(unknown as yet)*: The following extract leaves the case doubtful.

Robert Cobden, of Binderton, 8th March, 1535. “I bequeath to the sacrament in my own parish church, 20*d.*; item, to *Our Lady, of the same*, 3*s.*; item, to *St. John*, 2*s.*; item, to *The Trinity*, 2*s.*” *Here, the superior be-*

Bersted, of Shripney, and that of Bognor (now a town by act of Parliament, with a market, and commissioners). Bognor has a chapel of ease, dedicated to St. James. In the indulgence of forty days for those paying their devotion at the Chapel of the Holy Cross, it is not expressly stated as being in *North Bersted*,

because the major containing the minor. North Bersted was in South Bersted, and its flock that of the vicar.

<sup>1</sup> Willis' *Cathedrals of 1742*, says, “of the Holy Cross;” and he has evidently taken the chapel of the hamlet for the parish church.



quest is to the Virgin Mary. As far as one can suppose from this fact, she must have been the patroness.

**BIRDHAM** (*St. James.*) A printed book says St. Leonard.

John Wycher, of Birdham, 7th September, 1542.—“my body, &c., in the churchyard of *Saynt James, of Burdam.*”

William Hoskyn, of the parishes of Madehurst and Byrdham, 14th March, 1545.—“my body, &c., in the churchyard of *Saynt James of Byrdham.*” Thomas Alyn’s will, of 3rd January, 1548, says the same thing.

George Adison, of Birdham, 15th April, 1540. “I bequeath to the building of a new steeple on Birdham church, £10.”

**CHIDHAM** (*Our Lady.*)

John Passynge, of Chidham, 18th March, 1537.—“my body, &c., in the parish church of Chidham, before the altar of *Our Blessed Lady.*”

The following will attracted my attention, because it brought a new (to ME) ecclesiastical edifice to light:—

Edward Esop, of Chidham, 2nd June, 1538.—“to the Rode light of Chidham, 12*d.*; to every one of my godchildren, a bushell of barley; item, to the said church of Chidham, a torch, 15*s.*; item, I give to the *chapel* at *Nutbourne*, 12*d.*”

*Vide* Westbourne, for Nutbourne chapel.

**COCKING** (*as yet unknown.*)

**COMPTON** (*Bacon says, St. Mary.*)

**DIDLING** (*St. Andrew.*)

Jone Goldock, widow. About 1532. The preceding will is 27th March, 1535; the following is 16th April, 1532.

—“my body &c., within the church of Didlyng, before Our Lady’s altar. Item, I bequethe unto the church of *St. Andrew, of Dydling*, 3*s.* 4*d.* and a torch.”

Robert Smyth, of Didling, farmer, 6th April, 1544.—“my body, &c., in the churchyard of *St. Aundre, of Dedlinge.*”

**DONNINGTON** (*doubtful.*)

Elizabeth Geybyrge, widow, of Donnington, 6th July, 1542.

—"my body, &c., beside my late husband, William Geybryge, in the chapell of *Trinity*, within the church of Donnington."

DUNCTON (*Our Lady, but not conclusive*).

John Rayfolde, of Duncton, 28th February, 1532.—"my body, &c., before the image of *Our Lady in the body of the church of Duncton*. I will there be made an altar before the said image of Our Lady, and thereto I bequeath 20s."

EASTDEAN (*unknown as yet*).

ELSTED (?).<sup>1</sup>

William Brakenshawe, of Elsted, 10th June, 1535.—"to *Our Lady's Image, 4d.*; to *Saynt Jone, 4d.*; to *Saynt Leonard, 4d.*; to be buried in the chauncell of Elsted."

EASEBOURNE (*St. Mary*).

See Inquisition on John de L'Isle, *ante* p. 32.

ERNLEY<sup>2</sup> (*as yet unknown*).

EARTHAM (*St. Margaret*).

Johan Truslove, of Eartham, 6th Oct. 1514.—"I bequeath to the Roodlight, Our Lady light, St. John's light, and St. Katherine's light, every one of them, 4d."

Edward Young, of Eartham, 24th Sept. 1521.—"my body, &c., in the churchyard of Eartham; to Our Lady's

<sup>1</sup> Elsted was united to Treford, 22nd April, 1485 (*i. e.*, in the second year of Richard III.), *vide* Registrum D., p. 76. "Unio de Elsted et Treford. In capella infra manerium nostrum de Aldingbourne, April 22, 1485." The witnesses are Thomas Keynes, rector of Gates (Eastergate), and Robert Skayfe, vicar of Aldingbourne.

<sup>2</sup> Mr. Dallaway states the parish of Almodington was united to Ernley in 1526, by Bishop Sherburne and William, Earl of Arundel. (Robert Sherborne was Dean of St. Paul; appointed Bishop of St. Davids, 12th April, 1505; translated to Chichester, 18th September, 1508; resigned this see a little before his death, which happened 21st August, 1536, aged 96).

The church was in existence as a place

of worship (as the extracts from the following wills show) at the dates recorded.

Richard Tyll, of Almoditon, 4th Jan. 1530.—"to the church of Fréremyners, in Chichester, £6. 13s. 4d.

(*Fratres minores*, Franciscans, the Greyfriars) to repayre the church of Almoditon, in Ernley, 6s. 8d."

Elizabeth Tyll, of Ernley, 2nd Sept. 1538.—"to the church of Almoditon, 3s. 4d."

Robert Tyll, of Almodington, 10th Jan. 1558. He gives three ewes to Almoditon church."

Bracklesham, now in Ernley, had a chapel; for, at page 14, of register D. it is stated—"Ecclesia de Bracklesham, deservitur per rectorem de Ernley."



altar and to St. James's altar, 10*s.*; half to the church and half to the bedrell, to be praid for."

Robert Downall, of Eartham, 14th . . . ., 1534.—"my body, &c., in the churchyard of E<sup>m</sup>.; to the church of E<sup>m</sup>. a cow, to be ordered under this manner following, that is to say, one half to go to St. John and St. Anne's light, the other half of the rent to the vicar; he to say dirge and mass once yearly for my soul."

John Pechy, of Ertham, 16th Oct. 1538.—"my body, &c., in the churchyard of *Saynt Margaret, in Eartham*." (He leaves a cow, with distribution similar to Downall's above.) "Item, to Our Lady's light, and St. James's light, and St. Margaret's light, to eche of them, one ewe."

It is a small parish, and a small church; but for so out of the way a place was very rich in shrines, having, as is seen above, *five*, exclusive of Our Lady's.

#### FARNHURST CHAPEL (*St. Margaret*).

Thomas Trybe, of Farnhurst, 1st Dec, 1520.—"to *St. Margaret's light of Farnhurst*, a shepe."

William Byggenolde, of Farnhurst, 31st March, 1535.—"Also to St. Margaret's light of Farnhurst, two shepe; to Saynt Sounday's light,<sup>1</sup> a shepe; to St. Anthony's light, a shepe."

Robert Mychener, husbandman, 17th April, 1556.—"my body, &c., in the churchyard of *Sancte Margaret, of Farnhurst*."

Farnhurst is the mother-church of Woollinchmere, or Linchmere.

#### FISHBORNE (*Our Lady*?).<sup>2</sup>

John Peicy, parson of Fishborne.—"my body &c., in the chancel of Fishborne; also to the picture of *Our Lady*, a young cow."

<sup>1</sup> St. Sunday is Easter Sunday.

<sup>2</sup> Register of Bishop Praty, marked E. folio 103. "Sexto decimo Aprilis, anno Domini, 1442 (16th April, 1442). Apparatu pontificale indutus cimeterium de Fyshborne, Cicestrensis dioceso, et concessit parochiano ibidem sepulturo tem-

poribus futuris in perpetuum." The bishop consecrated the churchyard of Fishborne, in the diocese of Chichester, on the above date, and granted it for a parish burying-place there, for all future time.

FUNTINGTON (*Our Lady*).

*Richard Stent, Esq.*, dated 4th Oct. 1529.—“corpus meum, &c., in cimeterio *Beatæ Mariæ de Funtington*. Lego lumini B. Mariæ, 2*d.*; item, lumini *Beati Thomæ, Martiris*, 2*d.*”

*Richard Sitter*, of Funtington, 1st April, 1534.—“to the high altar of Boseham, 4*d.*; to the Roodlight, Our Lady's, St. Thomas', St. Michael's, each of them, 2*d.*”

There was an ancient chapel at Senicotts, in Funtingdon, as appears by the following entry:—

Register D., pp. 13 and 14. “Order of Visitation. Visitabit horâ octavâ — in capellâ Sanctæ Fidei vigesimo primam partem Decanatus de Boxgrave. (p. 14.) Domino Petrus Page capellanus Senicotts ibidem obedienciam non exhibit.”

A late proprietor of Senicotts, named Baker, erected a chapel in the grounds of the estate so named, which is still existing; but whether it was built upon the ancient site or on fresh ground, I do not know. I have been told the said proprietor wished to be buried inside the chapel so erected, but that it was not permitted; and that, I suppose, must mean by the ecclesiastical authorities.

GRAFFHAM (*Bacon says St. Giles*). The following extract makes St. Giles (without *better* evidence) appear to me a doubtful case:—

*John Ide*, or Ede, of Graffham, 25th Feb. 1556.—“my body to be buried in christian burial, where it shall please God to take my spirit. If it be within my parish of Graffham, then I will my body to be buried before St. Nicholas' altar.”

HEYSHOTT (*as yet unknown*).

HARTING, South, or Hertum (*Bacon says, St. Mary*). By the following extracts it seems to be Mary, or Our Lady, of the *Annunciation*.

Geoffrey More, of Harting, 15th February, 1530.—“my body, &c., before *Our Lady and Gabriel*; to the maintenance of Our Lady light, and Gabriell, 4*d.*

William Smythe, of Hartynge, 15th Feb. 1539. — “my



body, &c., in my parish church, before the autor of Our Lady and Gabriel."

Nicholas Barwyke, of Elsted. Dated in 1540, no day.—"my body &c., in the parish church of *Our Lady, in Sotharting*." It should be, however, "*of the Salutation*" not *Annunciation*.

HUNSTON (*Bacon says, St. Leodegar, pronounced St. Leger*).  
By the following will it seems there was a brotherhood of Our Lady:—

Thomas Gobel, 25th Aug. 1538.—"to Our Lady brotherhood of the same church, one bushel of wheat."

HAMPNETT, West, or Hamptonett (*Bacon says, St. Peter?*).<sup>1</sup>  
Thomas Scardeville, of West Hamptonett, 20th March, 1535.—"to the light of *Our Lady, of West Hamptonett, 20d.*; to the light of *St. Peter, in the sayde church, 20d.*"

IPING, cum capella de Chithurst, *Valor Ecclesiasticus*, p. 234.  
Add. Charters, Brit. Mus. 6607-10 (*as yet unknown, as is also CHITHURST*).<sup>2</sup>

Robert Paynell gives one ewe to Our Lady light of Chithurst. *Vide Turwicke*, p. 79.

LYNCHE'S CHAPEL. *Vide Dallaway*, Vol. I., p. 300.

There was an ancient chapel, dedicated to St. Luke, and it is so called in Speed's map of the county (published in 1611), which had become dilapidated before the last century. A new building was raised on a more convenient site, for the inhabitants, on Woodman's Green, and consecrated by Bishop Williams. Over the entrance is an inscription, that in 1770, Peter Bettesworth procured the chapel to be built, which was finished in 1770.

<sup>1</sup> Here appears a doubtful case. The testator describes the Virgin as "of West-hamptonet." So also in John Lend's will, of Middleton, at page 95, and in Edmund Bawdwyne's will, of Little Hampton, at p. 92, and in that of John Bell, just preceding, she is described with the same circumstantiality as "Our Lady of Little Hampton."

<sup>2</sup> By indenture dated 14th July, 1631,

John, Earl of Bristol, and Henry Adys, conveyed to Dudley Lord North and his trustees, the manor of Iping and the advowsons of the churches of Iping and Chithurst, which were Sir Peter Bettesworth's, and in 1623, had been demised by his trustees to Sir Robert Seymour, of Handford, Dorset, Knt., and the said Henry Adys for 298 years. *Add. Charters, Brit. Mus. 6007.*

LAVANT, East (*Bacon says, St. Mary*).

Testamentum Willielmi Skardefolde, de Est Lavant, 8th May, 1520.—“ corpus meum sepeliendum in ecciâ *Beata Mariæ de Est Lavant*.”

William Mory, of East Lavant, 10th May, 1523.—“ my body, &c., within the church of E. L. afore St. Nicholas, by my first wife. Item, to the light of Our Lady, and St. Katherine, *8d.*; to the light of St. Nicholas, *8d.*; to the Brotherhood light, *12d.*”

LORDINGTON, otherwise Hurditon (*as yet unknown*).

LURGASHALL, or Ludgershall, or Lotegurshall, or Largashall. (*St. Lawrence*.) See Inquisition on Roger Shelvestrode, *ante* p. 29.

MARDEN, East (*St. Peter*).

Thomas Richardson, vicar of East Marden, 28th March, 1559.—“ my body &c., in the chancell of Est Marden church, before the image of *St. Peter*.”

MARDEN, West (*as yet unknown*).

A chapel of ease to Compton, but the church long since destroyed.

MARDEN, North (*as yet unknown*).

MERSTON (*as yet unknown*).

MIDHURST (*Bacon says, St. Denis*).

The extracts of the two following wills appear to say, *St. Mary Magdalen*.

John Ball, of Woollavington, 28th July, 1519.—“ my body, &c., in the church of *Mary Magdalen, of Myd-hurst, &c.*”

Alice Ball, of Midhurst, 6th Feb. 1520.—“ my body, &c., in the church of *Mary Magdalen, in Midhurst.*”

Mr. Dallaway states (Vol. I., p. 293) that, “ upon a hill which arises immediately from the south-west bank of the river, was anciently founded the castle of the barony of Midhurst, held by the De Bohuns. Within its walls was contained a chapel, dedicated to St. Anne (now corrupted to Tan Hill), which had an endowment.”



MIDLAVANT (*St. Nicholas*).

William Arnold, of Midlavant. Date, .—"my body, &c., in the churchyard of *Syent Nycolas, of Midlavant.*"

MILLAND CHAPEL (*St. Luke*).

William Cobden, of Mylland, 2nd Jan. 1592.—"my body, &c., in the yearde of the chappill of Tuck's hythe."

MUNDHAM, North (*as yet unknown*).OVING (*as yet unknown*).

The following extract shows what is meant by a beam light. Thomas Sandam, husbandman, of Colworth, in the parish of Oving, 20th Feb. 1542.—"I bequeath to the maintaining of the two standing lights in the foresaid parish church of Oving, that is to say, the rood light, and the beam light in the quire before the blessed sacrament of the altar; to either of them two bushels of barley."<sup>1</sup>

## PAGHAM (?).

Thomas Morell, de Pagham, 7th Oct. 1523.—"my body, &c., within the church of Pagham, before *St. Nycolas*. Item, to the brotherhood of Corpus, 10s."

Thomas Sandam, of Pagam, .—"my body, &c., within the churchyard of Pagham; also to every brotherhood, *St. Andrew, St. Matthew, and the Holyrood*,<sup>2</sup> to every of them, one ewe shepe. I bequethe to every brotherhood within the said church, 4d."<sup>2</sup>

RACTON (*as yet unknown*), cum Hurditon, or Lordington.

The union of the parishes was made by Bishop Praty, in 1440.<sup>3</sup>

<sup>1</sup> Farrar's *Ecclesiastical Dictionary*, (Lond. 1858, 12mo.), Art. "Bema." "In an ancient church, what we now call the chancel, was known by various names. One of the most common was 'BEMA,' denoting sometimes the 'AMBO,' or reading desk, sometimes the altar, sometimes the seats or thrones of the bishop and presbyters, and sometimes the whole space where the thrones and altars stood." It was a raised platform, and approached by steps; of a semicircular shape, and separated from the nave by a railing, called

*Cancelli*, hence *Chancel*. "In the midst was the altar." The beam light mentioned by Sandam, therefore, was a light that either stood or swung before the altar in his time; his bequest purchased either oil for the lamps, or new wax tapers, whichever was the form of the lights.

<sup>2</sup> It is not clear here whether the testator means the brotherhoods of *St. Andrew, &c.*, or the Holy Apostles.

<sup>3</sup> Richard Praty was Chancellor of Oxford. He was appointed 14th July, 1438, and died in July, 1445. *Vide Register E.*

*Rogate* (*St. Bartholomew, so also says Bacon*).

William Haden, of Rogate, 14th Dec. 1520.—“my body, &c., in the churchyard of St. Bartholomew, in Rogate. I gave 4 ewes to maintain a taper before St. Katherine, in the said church; I give to the painting of St. Bartholomew, 12*d*.”

*SALHAM* (*Bacon says, St. James*).

*SELSEY* (*Our Lady. Bacon says, St. Peter*).<sup>1</sup>

Humphrey Woodland, in 1547.—“my body, &c., in the church of *Our Lady of Selsey*.”

<sup>1</sup> Mr. Dallaway states, (Vol. I., p. 10), “the church is dedicated, as was the ancient cathedral, of which it never formed any part.”—but *vide* below. The document is in *Wood's Account* (an old book in the archives of Chichester), at page 4. It is stated to be a copy from the

Original in the Long Chest in THOMAS HAYLEY's handwriting, and it is signed by him; the date of signature, 22nd Aug. 1722.

“There is an old grant to the cathedral, when it was at Selsey, then dedicated to St. Paul” :—

“Regnante in perpetuum D<sup>no</sup>. nostro Jesu Xt<sup>o</sup>. ac Gubernante. Ego, Oslac, Dux Suth Saxorum, aliquam terræ partem pro Remedio animæ meæ venerabili Ecclæ. S<sup>ti</sup> Pauli Apostoli libenter concedo, id est, duo, nominibus Earmeleach (*et*) Tiele Ora cum omnibus ad Eam . . . (*pertinentibus* c.g.) Anno ab incarnatione Domini, 780. Factum est Locoq—Sciolesaci. x. Ego, Oslac, hanc donationem propria manu subscripsi. x. Ego, Gislhere, Episcopus, consensi, et subscripsi, x. with many others. Thomas Hayley.”

(“Our Lord and Governor, Jesus Christ, reigning for ever. I, Oslac, Duke (or leader) of the South Saxons, freely grant, for the benefit of my soul, to the venerable Church of Saint Paul the Apostle, a certain portion of land, that is, two tracts, by names Earmeleach (*and*) Tiele lands, with all things (*appertaining*) to it. In the year 780 from the Incarnation of the Lord. Done at the place of Selsey. I, Oslac, have signed this gift with my own hand. I, Gislhere, the bishop, have consented and signed.”)

In the paper on Buncton, by our distinguished member, Mr. Blaauw, I find the above is mentioned, but as taken from the *Codex Diplomaticus*. This work is a copy of the originals collected in one book. Hayley expressly says, he copied from the original. Therefore, it existed on 22nd Aug. 1722. The discrepancy lies in the name of the saint of the Selsey cathedral. Hayley says, St. Paul; Mr. Kemble says, St. Peter. Thinking the point worth clearing up, I went purposely to Chichester on the 7th June, 1859. I was shown

the Long Chest. Nothing was in it except a human arm, or thigh-bone. The sub-librarian (Mr. Crocker) had never heard of such a thing; nor was any trace of such a document to be found in the Lady Chapel Library of the Cathedral, or in its Manuscript Catalogue of Printed Books and Manuscripts. At the Registry no one knew anything about the thing *at all*; and so I lost my journey, time, and trouble. Which may be right, I cannot say. *Arcades ambo, forsitan*. The word *Ora*, I conjecture to mean *lands* as *Buc-*



John Rede, Esq., of \_\_\_\_\_, 10th Feb. 1517.—“to the maintaining of a lamp before St. Katherine, in Selsey church, one cow.”

Richard Walter, of Selsey. In 1531.—“to the mother-church, 4*d.*; to the best cross in Selsey church, 4*d.*; item, to St. James' light, 2*d.*; to St. Mary's light, 2*d.*; to St. Katherine's light, 2*d.*; to St. Margaret's light, 2*d.*; to St. Nicolas', 2*d.*”

(*This church was nearly as rich in shrines as Eartham.*)

SIDLESHAM (*St. Mary, or Our Lady*).

John Lowe, of Sydlesham, 9th Jan. 1520.—“my body, &c., in the churchyard of *Our Lady, in Sydlesham.*”

John Reder, of Sydlesham, 11th May, 1520.—“to the chapel at *Eston, an ewe.*”

I can get no information of any trace of the above Easton chapel. Easton farm is now the property of Mr. Thomas Stephen Olliver, of Courtlands, in Goring. His late guardian, Mr. Thomas Bushby, of the Manor House, West Preston (in Rustington), tells me he knows of no relic of a site, nor of any traditionary name to any lands, lanes, or paths. Such things are of frequent occurrence, such as Chapel Field, Chapel Lane, Chapel Pond, &c.

John Stanney, of Eston, 21st Sept. 1533.—“to be buried at Sidlesham:—to the church at Eston, a cow; to the church of Almodington, a cow. I will that William Ernley, Esq., Robert Hotten, clerk, Edward Partret, Henry Hussey, Edward Stauney, and John Cartret, gent., whom I have feoffed for great confidence and trust, of and in all my lands, &c., in the *parishes* of Sydlesham, *Eston*, Almoditon, Byrdham, &c., in the hundred of the Manwode.”

This looks as if Eston was a parish in 1533.

SINGLETON (*St. John?*).

Petrus Mawtaly, 4th June, 1532. “*Lego ecclesie Cices-*

*grenora*, the lands of the modern Bognor, along the coast. I hope some one on the spot, competent to read the original (if it now exist), and who may be able to gain

access to it, will clear up the point. It may be *either* Apostle, and *each* can be easily taken for the other, if written in contracted Latin in court-hand.

triensis, 20*d.*; nostræ *Beatæ Mariæ de Singleton*, 12*d.*; *Dominæ Katherinæ* ibidem, 8*d.*; *lumini crucificis*, 20*d.*"  
Henry Russell, the elder, of Syngleton, 8th March, 1543.  
"my body, &c., in the church of Syngleton. Item, to *St. John*, of Syngleton, 6*s.* 8*d.*"

STEDHAM (*St. James*, so also says Bacon).

Alice Aslot, widow. Dated in 1530.—"my body, &c., in the churchyard of Stedham; to the hye Altar of *St. Jamys*, in *Stedham*, 6*d.*; to the light of *St. Michael*, 4*d.*"  
John Billet, of Stedham, 30th Dec., 1545.—"my body &c., in the churchyard of *St. James*, of *Stedham*."<sup>1</sup>

STOKE, West (*St. Andrew*).

William Pers, of the parish of *St. Andrew*, West Stoke, 27th Aug. 1528—"my body, &c., within the church porch of *Saynt Andrew*, of *West Stoke*, aforesaid." He orders five tapers of wax of half-a-pound to be maintained.  
"Four standeth in a lampe before the altar of *St. Anne*; five before the image of *St. John Baptist*, in the said parish church of *West Stoke*."

STOUGHTON (*St. Mary*, so also says Bacon).

Thos. Crypps, of Stoughton, 25th July, 1530.—"to the Sepulcre light, 20*d.*; to All Souls light, an ewe sheep."  
Richard Raywoode, of Stoughton, 18th Dec., 1544.—  
"my body, &c., in the churchyard of Stoughton; to the Rood light there, 4*d.*; and to All Solle lyght there, one ewe shepe."  
William Genman, of Stoughton, 8th Nov., 1558.—"my bodie, &c., in the churchyarde of *St. Mary*, in *Stoughton*, nyghe unto my frendes there allredie tumulatede."  
John Colpys, of Stoughton, 1st Feb., 1586.—"my body, &c., in the parish church of Stoughton, in the place there called *St. Kathrine's Chauncell*."<sup>2</sup>

TANGMERE (*St. Andrew*, so also says Bacon).

William Boone, of Tangmere, 3rd Oct. 1521, and Roger

<sup>1</sup> A new church was consecrated 19th January, 1851; to be called *St. James*.

12th April, 1855, in Stoughton parish; called by the name of *Christchurch*, *Stansted*.

<sup>2</sup> A new district church was consecrated



Carpenter, of Tangmere, also, in 1521, no date.—“my body, &c., in the churchyard of *St. Andrew, in Tangmere.*”

Both the testators leave the same directions, and both leave to the Rood light—Our Lady's light.

THORNEY, West (*St. Nicholas*).

John Croft, of \_\_\_\_\_, 6th March, 1543.—“my body, &c., in the churchyard of *St. Nicolas, of Thorney.*”

William Bounye, “of the parish of *St. Nicolas, in the Isle of West Thorney, husbandman.*” Dated 26th Feb. 1558.

TRAYFORD-CUM-DIDLING (*Our Lady*).

John Aylwyn, of Treford, 14th March, 1545.—“my body, &c., in the church of *Our Lady of Treford.*”<sup>1</sup>

TROTTON (*alias* Trotton-cum-Tuxleigh, *i.e.* Tuxith). (*Bacon says, St. George*).

The following extract does not gainsay the assertion, neither does it confirm it:—

Stephen Chase, of Trotton, 27th May, 1544.—“my body, &c., in the chapell of Sanct. Michall, in the foresayd Parish of Trotton.”

TURWICKE (*St. Peter*).

Robert Paynell, of Turwicke. In 1520.—“my body, &c., in the churchyerde of *St. Peter, in Terwicke*; an ewe to Our Lady light of Terwycke; I give an ewe to Our Lady light, of Chithurst.”

UPMARDEN (*Bacon says, St. Michael*).

UPWALTHAM (*as yet unknown*).

WESTBOURNE (*All Souls?*).

*Richard Hewett*, of Westbourne, 1st Dec. 1538.—“to the light of All Souls, 4*d.*”

*John Lamball*, of Westbourne, 7th Nov., 1548.—“to All-souls light, 2*d.*”

Simon Cotes, of Westbourne, 3rd April, 1527.—

“In Dei nomine. Amen. The 111 day of the month of Apryll,

<sup>1</sup> A new church has been erected, and dedicated to a new saint. Possibly, because the incumbent was not aware of its old patron, nor, perhaps, was his lordship the bishop. In the cases of Middleton and Little Hampton, no alteration was

made. At Hurstpierpoint an alteration was made. The ancient saint, being St. Lawrence. The new church at Treford was consecrated 3rd October, 1849, to be called *St. Peter's*.

the yere of Oꝝ Lord God m. ve. xxvij. I, Simon Cotes, of Westborne, in Sussex, Ermyt, being in pfyght reñebrāce make my Testament, and last wyll in mañ folowing, First, I bequethe my soull to almyghty God, Oꝝ Lady, Saint Mary, and to all ye cōpany in hevyn, my body to be buryed in the Churchyarde of Westborne, also, I bequethe to my mother church of Saynt Richard, 2*d.* Also, I bequethe to the hy alter of Westborne, 4*d.* Item, I bequethe my howse, and the chapell, I have buylded upone my owne grōd, by the Inheritāce, in the honor of Almyghty God, and the Holy Cōfessor Saint Antony, w<sup>th</sup> gardens, and croft, and all other howses buylded upone the same in the Countie of Sussex, to ye ryght honorable, and my syngular good Lord, William, Erle of Arundell,<sup>1</sup> and to hys heyres for ever, To the entent, that, ther may pffessyd hermit dwell, and cōtend upon the same, to pray for my sayd lord, and all hys noble ancestyres, for my father, and mother's sowlls, and all crysten soulls, and maynteyēce for the Breggys, and hyways as I have mayd as nyghe as God wyllhy behove grace, also, I bequethe all my moucable goods to Henry Cots, my Son, and Wyllam my kynsman, whome I make my Executors to dyspose for my buriale, and the welthe of my soulle. Wynnes herof, John Say, Henry Cots, and Robt. Kyrlen, Curate, at Borne, aforsayd, &c." (Probatum fuit hoc Testamentum).

Nicholas Crofte, of Bourne, 26th July, 1541.—“to All Souls light, 2*d.*”

WITTERING, West (*St. Peter and St. Paul*).

*Richard Yemoy*, of West Wittering, 2nd June, 1543.—“my body, &c., within the church of *St. Peter and Paul*, at *Westwitting*.”

<sup>1</sup> William Fitzalan, Earl of Arundel, K.G., sixteenth Earl, and eleventh of his surname (mentioned in the Hermit's will) succeeded his father Thomas in 1524, and died in 1544. He was succeeded by his son Henry Fitzalan, who was summoned to Parliament in his father's lifetime on the 5th Feb., 1533, as Baron Maltravers, and died without issue male in 1580.

By letter from the Rev. Lewis Browne, Vicar of Westbourne, dated 1st, Feb., 1860. I learn the following:—

“All I can discover, is that, the house, called the Round House in Hermitage, is probably, all that remains of Simon Cotes' building, and that there is a field at Nutbourne called Priors Lees, probably an ecclesiastical site.”

By letter from Mr. C. J. Longcroft, of Havant, co. Hants, dated 19th, Feb., 1860, I learn the following:—

“I know of no Hermitage at the Crossing of the Ems. There is no trace of any ancient building; no tradition of anything like a Hermitage. About 1784 the Turnpike Road from Havant to Chichester was made under an Act of Parliament, and I take it, that, at that time the line of the road was altered. In Nutbourne, about half a mile north of the village, and alongside the stream, there is a field called Priors Leaze; alter this to Priors Lease, and you have the probable site of the Nutborne Chapel. There are stones about the site worked up into the cottages, and a road runs immediately to the north and south, with facility of communication southward and northward.”

*Note.*—Nothing has been found in the muniment room at Arundel castle, as to what was the fate of Simon's property. Lord Lumley, most probably, sold it, with



*Johane Houssie*, widow, dated 20th Oct., 1547.—“my body, &c., in the church Lyghten of *St. Peter and St. Paul, of West Wittering.*”

WITTERING, East. (*St. John.*)<sup>1</sup>

*Clement Love*, of West Wittering, 27th Dec., 1525.—“I bequethe to the High Altar of East Wittering, 4*d.*; to the church of E. Wg., one ewe to maintain a taper before *Our Lady*, and the rest to the church; also, to the Holy Rood of E. Wg., 4*d.*; also, I bequethe to *Saint John Baptist*, one shepe to maynteyne a light yearly.”

WOOLBEDING, or Woolberdham. (*Allhallows.*)

*Robert Mason*, of Wolbeding, 23rd Feb., 1544.—“my body, &c., in the churchyard of *Allhallows, in Woolbeding.*”

WESTDEAN (*St. Andrew, so, also, says Bacon.*)<sup>2</sup>

*John Feroz*, or Feres, Presbyter, and Vicar of Westdean, 25th April, 1526.—“corpus meum in ecclesiâ *Sancti Andreæ de Westdean* juxta sepulchrum *Williami Aylwyn*, of Westdean.”—“Item, ad reparaciones de Capella Sanctæ *Margaret*, 20*d.*”

“If this does not refer to a shrine *within* the church, it most probably means the tutelar saint of Chilgrove Chapel.”

*Wm. Alewyn*, of Westdean, 3rd Jan., 1525.—“my body, &c., in the chancel of *St. Andrew, of Westdean*, aforesaid.”

WEST ITCHENOR. (*St. Nicholas, says Bacon.*)

Stansted, during the minority of Philip Howard; but, whether he was justified in alienating anything at all, is not clear. Simon leaves the hermitage to *William Fitzalan* in a species of trust, in 1527. In 1534, the *Valor Ecclesiasticus* was compiled, but, the hermitage being then the private property of the *Fitzalan* family, was left intact by the commissioners. I hope some local antiquarian will try what can be done with the subject of descents and alienations of *Simon's* property, with its houses, roads, and bridges, &c., down to the present time. The reader will observe, that *Henry Cotes*, the testator's son, was a witness to the will. One can hardly suppose he knew its contents *then*, but, can easily imagine the possibility of his

wearing a long face, when the will was read. It is with great pleasure I beg to express my grateful thanks here, to his Grace, the Earl Marshal, for his kindness in causing a search to be made for anything bearing on the hermitage.—C. G.

<sup>1</sup> The case here is similar to that of *Billingshurst*, and others.

<sup>2</sup> *Chilgrove Chapel* is in *Westdean*. It is now totally dilapidated. By a deed dated in 1431, the vicar of *Westdean* is obliged,—“missam in eadem Capellâ singulis septimanis celebrare, ad quam, dictus vicarius tenetur de antiquâ consuetudine” —(“to celebrate mass in the same chapel every week, to which service, the said vicar is bound by ancient custom.”

WALLINCHMERE, or, Linchmere (*St. Peter*).

*Robert Shotyer* (Shotter?)<sup>1</sup> of Linchmere; in 1544.—“my body, &c., in the churchyard of Lynchmere; to the hye auter of *St. Peter*, in Lynchmere, 4*d.*”

*John Cover*, of Lynchmere, husbandman, 4th April, 1555.—“my body, &c., within the churchyard of *Saynt Peter*, in Lynchmere, nigh unto my friends there already *lunulated*.”<sup>2</sup>

## ARUNDEL RAPE.

AMBERLEY (*St. Michael or St. Paul*).

*George Rose*, of Amberley. Will dated in 1530.—“my body to be buried in the parish church of *St. Mighell*, of Amberlee, at the north door.”<sup>3</sup>

*Richard Cooper*, of Amberley, 6th Aug. 1541.—“my body, &c., in the church of *Saynt Apo. Paull*, in Amberley, by the buryall of *George Rose*, lately buried.”

*Sibell Coper*, of Amberley, 5th Oct. 1556.—“my body, &c., within the church of *Saynt Michell*, in Amberley, at the feet of the buriall of *George Rose*, and *Philipp Cooper*, my husband, for the which cause I give to the church of Amberley, 6*s.*”

ANGMERING, West (*St. Margaret*).ANGMERING, East (*St. Nicholas*).

*Nicholas Gillam*,<sup>4</sup> clerk, of Est Angmering, 12th Aug. 1522.

<sup>1</sup> In many of the cases, it is very difficult to decide what is the surname of the testators, or even their baptismal ones (as in the case of *Cicelie Hyll*, of Houghton). A family of Shotters still exist in this part of the county, and in all probability, this testator was one of the race. The perplexity arises in the majority of the cases from the slovenliness of the scribe who recorded. My practise in ancient documents has been extensive, and yet, some of the words and phrases met with have been (very nearly) downright settlers.

<sup>2</sup> Here is a second specimen of a grandiloquent word. One wonders where *Wm. Genman*, of Stoughton, and *John Cover* (both common people), picked up so swelling a phrase.

<sup>3</sup> *George Rose* adds, in his will—“to

the church of Somften, in Notyngghamshe, there as I was born, £3 6*s.* 8*d.*” The family of *Rose* still exists in the village.

By these extracts it appears, either that the church had two saints, or that its dedication was altered between 1530 and 1556.

<sup>4</sup> *Nicholas Gillam*, in his will (quoted in the text), gives—“unto the same church, for Brethren of the Floor, 3*s.* 4*d.*”

By the will of *John Brownsbury*, of Horsham, 18th July, 1522, it would seem either the tower had not a bell, or, that another was wanted to the number already there; or that one needed renewal.—“to the parish church of West Angmering, to the buying of a bell, 20*d.*”

Brethren of *St. Christopher*, of *St. Tho-*



—"my body, &c., in the church of *Saynt Nicholas, of Est Angmering*; <sup>1</sup> item, I give to the high altar in the parish church of Ferring, 4*d*; item, to the vicar of Ferring, to remember me in his *Bedroll*, by the space of 3 years, 12*d*."

*Thomas James*, of West Angmering, 12th Dec. 1542.—  
"my body, &c., in the churchyarde of the parish of *Saynte Margett, in West Angmering*; item, to the parish church of W<sup>t</sup>. Angmering, 2*d*."

*John Buttler*, of West Angmering, 4th Aprill, 1544.—"I bequeathe my soule to Almighty God, and to all saynts; my body, &c., in the churchyarde of Saynt Margaret, of West Angmering."

Bargeham is now consolidated (as well as East Angmering) with West Angmering, and the three united parishes are known as "Angmering," in all ordinary parlance. Dallaway says (Vol. II. p. 67), "the last vicar of Bargeham, William Darlington, was presented by Sir Christopher Garnish in

mas, or of any other patron saint, I am informed, means a portion of the congregation, or the parishioners, banded together for charitable and religious purposes. What "Brethren of the Floor" means, I know not. The very Rev. Canon Tierney suggests it must be a clerical error for "Poor."

<sup>1</sup> Willis says (p. 59, Vol. II., edit. 1742) "East Angmering, dedicated to St. Peter."

Having heard in 1859 (accidentally) that a portion of the church of East Angmering yet existed, on the 23rd of Nov. last, I visited it. What appears to be the S.W. angle of the lower part of its tower remains. It has fallen with its angle towards the N.E., and is a fine specimen of the excellent masonry of our forefathers. The walls are three feet thick, and the flint and mortar are as solid rock. Another portion of side wall is lying a little to the north of it, and these are all the vestiges that meet the eye. In all probability, the materials have been made a quarry for building purposes, and that the two fragments described above are left, because, too tough a bone to pick. The site of the building and its churchyard, is now occupied as a garden, divided into compartments for the convenience of four or five occupants. It is situated nearly opposite to St. Margaret's, and at about sixty yards distance on the eastern side of

the road leading to Arundel. The surrounding houses, to the south and west, hide it completely from the passing traveller. A pathway to the gardens runs at the back of the houses lying to the south. These (judging from the scantiness of their back premises), seem to have been erected at a comparatively recent period, and on what must have been the Village Green, common to the two parishes. As Bishop Sampson filled the see from June, 1536, to Feb. 1543, the effects of neglect and spoliation must have commenced at some point of time within those seven years. The inhabitants of Angmering call the site of St. Nicholas, "The *Lightning Hill*," obviously a corruption of "Lichon," the town of the dead. As may be expected, many bits of gravestones, and other relics of a church and its yard, are frequently dug up. Dallaway says, "the present tower of West Angmering was built by the nunnery of Syon, in 1507. The two livings were consolidated by Bishop Richard Sampson, who was Dean of Litchfield, and in 1536, appointed Dean of St. Paul's. He was consecrated Bishop of Chichester, 9th of June, 1536, and translated to Litchfield and Coventry, 19th Feb. 1543. Here he became Lord President of Wales, and died 25th Sept. 1554."

1521. It had fallen to decay before 1509. The site exists, but has been desecrated more than two centuries ago. The last vicar of East Angmering was Richard Humphrey, who was instituted in 1580, and died in 1593. There was a chantry endowed with eighteen acres of glebe in East Angmering church, which, in 1523, was settled on the prebend of Windham by Bishop Sherburn."

In Register D., p. 17, is the entry—"D<sup>no</sup>. William Hamonde, rector de Bargeham, non exhibit (obedienciam)."

ARUNDEL (*St. Nicholas*).

The historian of this town (the very Rev. Canon Tierney) has so ably treated the ecclesiastical history of its places of worship, that the author does not presume to touch it; except to note, there was a chantry existing at the date of the following will, either in the churchyard of St. Nicholas, or in that of the then existing Holy Trinity.

Urian Aywoode, of Bignor, 18th Oct. 1545.—"my body, &c., in the chantry of Bignor, in the church Lytton, at Arundell."

BARLAVINGTON (*unknown*).

BARNHAM (*Our Lady*); also, of Bacon's L.R.

Mr. Dallaway says, "in 1714, the glebe was half an acre of land, on which stood a house, and which the impropiator took down; the following forms the dotation of the living:—

"Mansum cum gardino, et columbarium, et undecim marcas de decimis provenientes . . . . . Cantaria *Beate Mariæ Virginis in Barnham*. John Sele, admitted, represented by John Taverner.<sup>1</sup>

Incipiendo, videlicet, primam solvendam ad Festum Sancti Johannis Baptistæ proximum, idem futurum, post datum presenciam 36 solidos et 8 denarii; et ad Festum Angeli Archi, Natalis, et Paschæ, in quolibet festo prædictorum, 36 solidos et 8 denariorum." In 1441.—"Cantaria perpetua *Sancti Jacobi*.<sup>1</sup> R. Wiltshire, Incumbent."

<sup>1</sup> A recent visit to Barnham churchyard induces me to think that a portion of the shrine of St. James yet remains. On the northern side, near to the Dovecot belfry, is a low pointed arch (too low for ingress or egress), now filled up flush with the outer surface of the wall. This I conjecture to be the shrine. \* There are eight

pointed arches, reaching nearly to the eaves, all filled in with flints, &c., of much more recent masonry, presenting every appearance that there must have been formerly a north aisle to the church. The pointed arch above mentioned, is in the second compartment from the belfry.



(Vide Register C., pp. 86 et 87; Augmentatio Vicar, E. 91, in 1441 and 1409; also, D. 1443.)

**BILLINGSHURST** (*Our Lady of Assumption*). Bacon, L.R.

*John Portbery*, the elder, of Billingshurst, 14th April, 1526.

—"to *Our Lady Assumpcion of Billingshurst*, 12*d.*; to the high altar of the same church, 12*d.*; item, to the chapel of *Saynt Elyn, at Newbrige*, 12*d.*"<sup>1</sup>

*John Gravett*, of Billingshurst, 6th July, 1530.—"to the light of *Our Lady and St. Peter*;<sup>2</sup> a cow, for 10*s.*, to be delyvered to the churchwardens."

**BINSTEAD** (*unknown, Bacon says, St. Mary*). Another printed account says "The Holy Cross."

**BIGNOR** (*St. Peter*).<sup>3</sup>

*John Bager*,<sup>4</sup> of Bignor, 21st Sept. 1537.—"my body, &c., in the church of *St. Peter, in Bignor*, before the rood."

**BURPHAM** (*unknown; Bacon says, St. Mary*).

*Thomas Atlee*,<sup>5</sup> of Pypering, in the parish of Burpham.<sup>5</sup> 19th July, 1521.—"Item, to the hye altar of Burpham, a bushell of whete; also, I bequeth to *Our Lady's taper*, a bushell of barley."

*Richard Smith*, of Burpham, 4th July, 1531.—"I bequeth to the said church of Bpm. 6 ewe sheep, to be a stock to maintain 3 tapers, and one before the blessed Rode, another before Our Blessed Lady, and the third before *Saynt Sunday*."<sup>6</sup>

**BURY** (*St. John*).

*John Luttard*, of Bury, 4th Oct. 1533.—"my body, &c., in the churchyard of *St. John, of Bury*; to the high altar,

<sup>1</sup> I am unable to give any information, at present, respecting St. Helen's chapel at Newbridge.

<sup>2</sup> By this will it is doubtful whether St. Peter did not share (at the least) the honours of the dedication.

<sup>3</sup> Willis says (1763) Bignor, "The Holy Cross." I prefer the will.

<sup>4</sup> At pp. 112, 113, of Vol. XI., of our *Collections*, the Rev. Mr. Turner mentions a poaching affair having happened in Bignor Park, in which a keeper of the same surname as the testator acts a principal part, about the year 1524.

<sup>5</sup> Lee Farm lies a little way above, on the high road (over the Downs) to Storrington, and it is quite possible the testator may have taken his name from this Lee Farm. Over the hill, near Cootham Common, a family lived at Byne, and they are designated in the early Court Rolls of Goring as "Att Byne." This family of Bine failed in the male line at Storrington.

<sup>6</sup> Only Our Lady being mentioned is not conclusive. The dedication is attached to St. Nicholas, by Willis (1763).

to the Rood light, to Our Lady light, to St. James' light, to St. Christopher's light, each *2d.*"<sup>1</sup>

*Richard Henly*, of Bury, 28th Sept. 1540.—“my body, &c., in the churchyard of *St. John, of Bery*; item, to the hey altar of Bery, for my tithes negligently forgotten, *2d.*”<sup>2</sup>

Westburton is a tything or hamlet of Bury, lying to the west of the village, and on the underhill road north of the Downs. It had a chapel, the site of which, and a relic or so, yet remain. Its saint, at present, I do not know. It is remarkable for having been, during a long period, a perfect nest of Sussex gentry, notwithstanding its out-of-the-way position and seclusion. The Cooke's,<sup>3</sup> the Higgons',<sup>4</sup> an intermarriage with the Lewknors,<sup>5</sup> all had residence and lands here. So completely is the hamlet overshadowed by the lofty downs it is barely possible, in many spots, to see half a mile. It shares this in common with its neighbours Bignor and Barlavington. Some thirty years since, a property in Bignor was placarded for sale on the walls of Petworth. A wag took the trouble to print in ink (as I was told) on many of them

<sup>1</sup> John Luttard's will is entered twice, and at several pages distant, in Vol. II. of the Consistory Court. The entries are in two different hands, or if it be the same scribe for the latter one, he had a bad pen, and wrote slovenly. The dates are alike, and all else, except the saint. In the first it is St. James; in the second, St. John. As Henly's will, of seven years afterwards, repeats St. John, I conceive John was the patron.

<sup>2</sup> This bequest is of constant occurrence.

<sup>3</sup> *Vide* Visitations in Herald's College.

<sup>4</sup> *Vide eadem.*

<sup>5</sup> Clement Hull, of Bury, intermarried with Sarah, the daughter of Richd. Lewknor, Gent. (*vide* Court Rolls of East Dean, below.)

He mentions six children in his *will*. Henry, Clement, Elizabeth, Margaret, Mary, and Martha. Of these, Margaret and Mary died young. Clement and Henry died childless, the former leaving the estate to Clement Hammond, eldest son of his sister Elizabeth. Clement Hammond leaves it to his sister, Mrs. Bisshopp, who leaves it to her daughter, Anna Wyatt, wife of the late George Wyatt, of Michel-

grove, in Clapham, co. Sussex, for life, with remainder to James Bisshopp, otherwise Streeter, natural or reputed son of her own and only son, Clement Bisshopp. Mr. James Bisshopp (*aliter* Streeter) took the name of Bisshopp on petition under the Royal Sign Manual in 1812, and spent the estate. Martha, the youngest granddaughter of Richard Lewknor, married an agricultural labourer, named Cobby, and had left to her by Clement Hull, her brother, a little property in the manor of East Lavant, as appears by the extract from the Court Rolls below. She died in poverty at Gretham; and many of her grandchildren are now living in Yapton.

At a Court Baron of East Lavant Manor, 23rd May, 1765, Lord Willoughby de Broke—“came Martha, wife of William Cobby (late Martha Hull, spinster), youngest daur. and next heir of the bodies of Clement Hull, and Sarah, his wife (heretofore Sarah Lewknor, spinster, both deceased), and claimed, &c.—and prayed to be admitted, &c., according to the tenor and effect of a certain surrender, bearing date 3rd of March, 1697, made of the said premises, by Richard Lewknor, gentleman, her grandfather, in his lifetime.”



among the auctioneer's puffings, "commanding a *boundless prospect*," "though *where* it could be, unless *upwards*, I cannot imagine."

In the parish of Bignor adjoining, but a considerable distance from the church and village, resided another family of county gentry, that of Pellatt, of Charlton Court, Steyning. The family held the mansion and estate at Bignor, from 1584 to 1712. It then passed to a family named Turner, and from them to the late John Hawkins, Esq., who was sheriff in 1826. Soon after that time he pulled down the old house and built a new one, now possessed by his eldest son, John Heywood Hawkins, Esq. In the Register of Bury are entries of the family of Francis Pellatt, Gent., in 1671 and 1672; also of the *Palmer* family, in 1680 and 1685; but whether they were *residents* in the parish, or visitors, I cannot say. Ann, wife of Robert Palmer, Gent., buried, and Richard, son of Robert, and Elizabeth, his wife, baptised. There is a *Robert Palmer*, in Berry's *Sussex Genealogies*, but he comes a hundred years too soon. However, there are plenty of gentlemen in the pedigree who are *not* killed off comfortably, from whom the Bury Robert may descend. The same observations will apply to the Pellatt pedigree of the same author.

CLAPHAM (*unknown*).

CLIMPING (*Our Lady*).

Margaret Hartlee, of Climping, 11th Nov. 1524.—"my body to be buried in the churchyard of *Our Lady, of Climping*; to the hy altar of the saide church, 4*d.*; to the mother-church, 4*d.*;<sup>1</sup> to the God's crosse, of Clympyng, my weding ring. Item, to the Rode light, one quarter of whete; item, to every light in the body of the church, one bushell of whete; item, to the said church, a cow, for an obitt to be kept yerly, with dirge and masse, for my soll;<sup>2</sup> whereof the curet to have for hys

<sup>1</sup> That the saint of this noble church should have so long remained unknown, is almost a reproach to the local antiquarians. Mrs. Hartley means by the *mother-church*, the cathedral at Chichester.

<sup>2</sup> Masses satisfactory, anniversaries, obits, requiems, dirges, placebos, trentals, and other offices to be performed daily, monthly, or yearly, as far as the sums

left would afford for the ease or help of the testator's soul, were prayers offered up. In religious houses such things were entered in a Register, wherein were the obits or obitual days of their founders or benefactors, and thence it was termed the *Obituary*. *Vide Farrar's Ecclesiastical Dictionary*. Also, I had help from Mr. Shehan.

labor, 6*d.*, the residue to the reparans of the church. Item, I give to the saide church 3 ewes, of which the curat shall have yerly for his bedroll, 4*d.*, the residue to the church; item, to Allys, my daur. £4.; item, to Johan, my daur. 4 marks; item, to Thomas, Edward, Richard, and William, my sons, to eche of them, £10. to be delyvered at Michælmass next; and if any of them dy before they cum to lawfull age, I will, that the bequest of dede remayn to the onlyvers; item, I will that a trentall of masses be sung for me, when 12 months after my decease. The residue of my goods not bequethed, I give and bequethe to John and Robert, my sons, whom I make myn executors, to dispose for the welth of my soll, and I make Robert Knight, William Hartlee, my overseers of this my psent. testament. These being witnesses, Robert Knight, William Hartlee, Richard Trowell, with others.”<sup>1</sup>

The chapel belonging to Bailiff’s Court, in Atherington (a tything of Clymping) is still existing. It lies in the parish of Little Hampton, and was used as a dormitory<sup>2</sup> for the servants during the lifetime of the late proprietor, William Cutfield. It was a cell belonging to the Benedictines of the abbey of Seez, in Normandy. The dedication *unknown*. It lies on the south side of the present house, and close to it.

COLDWALTHAM (*unknown as yet*).

CUDLAW (*unknown as yet*).<sup>3</sup>

<sup>1</sup> Notwithstanding her numerous family of sons, the name is extinct in the male line, as far as the parish of Climping is concerned, and those contiguous to it. One person (a great grandson of the last male Hartley of this neighbourhood), who was an agricultural labourer, yet bears the christian names of William Hartley, in addition to Westbrook. The will is the only document I have been able to find giving the patron saint, and, as a short specimen of the period, as well as because it materially differs in its phraseology from contemporary testaments, I have given it *in extenso, verbatim, et literatim*.

Mrs. Hartley’s gift of her wedding-ring means, it is to be added to the adornments of the Holy Rood.

<sup>2</sup> I have been told that the late owner, Mr. William Cutfield, used to make his

house servants sleep in the chapel, for the purpose of making them parishioners of Little Hampton. It was a measure of self-defence, owing to the operation of the Poor Laws antecedent to 1834. A large portion of his estate (meadow land, called “The Brooks”) was bounded by the river Arun, which separates Climping from Hampton. Ships were moored close to the embankments, on the Climping side; and those apprentices whose time was out during the time of the ships’ stay there, had a legal claim on the poor rates of Climping. Hampton had all the benefit of the trade of the port: poor Climping, not a doit, except the burdens.

<sup>3</sup> The village church, and nearly all the lands, have been long absorbed by the sea. In old maps it is laid down at an angle, stretching from the present Climping wind-



CHILTINGTON, West (*Our Lady*).

*John Sayrle* (or *Serle*, modernicé) 4th Oct. 1541.—“my body, &c., in the churchyard of *Our Lady of Chiltington*.”

EGDEAN (*Bacon says, St. Bartholomew*).

EASTERGATE, or Gates, or Gate (*Bacon says, St. George*).<sup>1</sup>

FELPHAM (*Our Lady*.) Also, in Bacon.

*Thos. Code*, of Felpham, 16th July, 1518.—“to the Crosse of Silver, in Felpham, 8*d*.”

*John Jutton*, of Felpham, 12th July, 1534.—“my body, &c., in the churchyard of *Our Lady, in Felpham*; to the high altar of my parish, 3*s*. 4*d*.; I will to St. Christopher's Stock,<sup>2</sup> a yewe; to the church stock, a cowe; to *Our Lady's light*, a yewe; half a trentall, at my month's day, a whole trentall after the month's day, and another trentall within my parish church; to the Black and Greyfriars of Chichester, half a trentall each.”

*Thos. Norton*, of Felpham. In 1537, no day.—“my body, &c., within the church door of *Our Lady of Felpham*; to the best cross, 8*d*.; (He gives to the same friars as

mill (from the N.W.) and from the present Little Hampton harbour mouth (from the N.E.) to a point about half a mile out to sea, from the present strand. A large portion of shingly land on this side of the river, on which the recently erected fort stands, belonged to it; and on the eastern side are a number of new houses on the bank of the river; an older house, called the Oyster Pond house, and a large oyster pond by its side (which was a failure), are also in Oudlawe. The pond and house, were, no doubt, severed from the common when the new harbour was cut through, about 1796.

<sup>1</sup> I have utterly failed in finding any saint for this church. I now give a few extracts from the will of Richard Browne, of Eastergate, dated 3rd July, 1534. The testator appears to have dwelt in the manor house, close to the church, on the northern side, and must have been a person of very considerable property for the period. Among numerous bequests, he gives the following directions, which are all that bear upon my subject out of a tremendously long will—“my body, &c.

on the west side of the churchyard of Eastergate”; to the parish light of Eastergate; “I will my son-in-law, John Eyles, shall enlarge the parish church of Gates, longer at the west end of the same church, and windowe, and a windowe of III lights, at the same ende, at his own charge.” I have reason to believe the family of Eyles, or Ayles, in the lapse of time, became known as “Hale,” and at last, “Hales.” A small farm of about 22 acres still exists in the parish, which, when placarded for sale some years ago, was described as “Hales Farm.” It adjoins the public-house on the high road to Chichester, which is generally spoken of as “Barnham Public House,” although, in reality, within the parish of Gates.

<sup>2</sup> The very Rev. Canon Tierney says the word “stock” has two meanings; the one is a fund placed out for increase, or at interest for the use of the altar, or the officiating minister; the other means the vessel in which the oil is kept, used in religious offices. Sometimes (as in the case of Loxwood) the stock is an endowment in perpetuity.

above, 5s. each to sing half a trentall each, for his soul; also, to Richard Wyatt, my frys cote."<sup>1</sup>

*Thos. Norton*, of Mydelton, 15th April, 1538.—“to the brotherhood of St. Christopher in the parish of Felpham, one ewe.”

*William Alys*,<sup>2</sup> of Felpham, 16th Feb. 1535.—“to Saynt Michæll, one ewe.”

*John Wyatt*, of Felpham. In 1547.—“to the town lights of Felpham, Flausham, and Ankton, 6*d.*”

FERRING (*St. Andrew.*) So, also, in Bacon.

*Richard Horsecroft*,<sup>3</sup> of Ferring, 20th Feb. 1532.—“Item, to the high altar of St. Andrew, 2*d.*; to the light of St. Andrew, and Our Lady, 6*d.*”

FITTLEWORTH (*Our Lady.*)

*John Gobull*, of Fittleworth, 10th Feb. 1536.—“my body, &c., in the churchyard of *Our Lady at Fittleworth*; to the high altar, 2 shepe; to the church, 6 shepe; to be praide for yerly with dirge, and mass of requiem.”

*Wm. Tanner*, of Fittleworth, 17th Jan. 1537.—“my body, &c., in the churchyard of *Our Lady of Fittleworth*; to the mother church of St. Richard, 6*d.*; <sup>4</sup> I bequethe to Fittleworth church 3 shepe matrys to maintayn a taper before ye *Uxular*; <sup>5</sup> also, to Our Lady's light, 2*d.*; also, to Saynt Sunday's light; <sup>6</sup> to the church of Chyltyngton, 5 shepe.”

FORD (*St. Andrew.*)

<sup>1</sup> The ancient family of Wyatt, of Felpham, and Aldingbourne has ceased to hold lands in these parishes. The estate at Felpham was sold many years since to Mr. William Dyer, who sold it to Mr. George Amooore, of Angmering. He in turn, sold it to Thomas Sanctuary, Esq., of the nunnery in Rusper, who is the present possessor. The lands in Lidsey, in Aldingbourne, have been very recently sold to Mr. Joseph Godman, the present possessor. All the male descendants appear to have left this neighbourhood, unless Mr. Edward Wyatt, of Chichester, be a descendant of Richard Wyatt, of Felpham, who left his free lands in *Clapham* to his son *Thomas*, and if he failed in heirs, with remainders to his other sons, John and William, upwards of 200 years

ago.

<sup>2</sup> By William Alys' will, it would seem there were two shrines in the church, besides that of “Our Lady.”

<sup>3</sup> One is tempted to think this testator must have assumed his surname from the name of his parish, it is so identical a translation.

<sup>4</sup> The testator means here, the cathedral.

<sup>5</sup> I was utterly unable to make anything of this word in the will, and can only conjecture it to have been slovenly copied from the original, and that it probably means “Altar.”

<sup>6</sup> Sheep mattresses mean woollen mattresses, of which, I conjecture, the modern “Flock Mattress” often mentioned in an auctioneer's placard, is a descendant.



*John Forbe*,<sup>1</sup> priest, 24th March, 1535.—“my body, &c., in the churchyard of *St. Andrew, at Ford*; to the monastery of Tortington, to be prayd for, 3s. 4d.; to every canon, 12d.; to the church of Ford, 6s. 8d.; to its high altar, 12d.; to the house of Greyfriars, of Chich<sup>r</sup> half a trentall; also, to the friars of Arundell, 3s. 4d.; and to every friar priest at the same place, 4d.; to every householder of Ford, man and woman, that doth offer my obit at my buryn, shall have 4d.; also, I will, 10s. for a trentall among the canons of Tortington.” He mentions *William Arundell, superior of Tortington*, and gives to “every mayden, marriageable, of Ford, 10d., and every mayde of 10 years age, 4d.”

*Alexander Harrison*, parson of Ford, 3rd Jan. 1538.—“my body, &c., in the chancel of Ford before *St. Andrew*; to the light burning before the Blessed Sacrament, 12d.; to the Rood light, 12d.”

GORING (*Our Lady*); so, also, Bacon.

*Robert Selkeden*,<sup>2</sup> of Goring, 3rd March, 1524.—“my body, &c., in the churchyard of *Our Blessed Lady, of Goring*.” Several other wills confirm this.

GREEN, or *Wisborough Green* (modernicé.) *St. Peter and St. Paul*; Bacon says, *St. Peter* only.

*William Philippe*, of Grene, 23rd Jan. 1520.—“my body, &c., in the churchyarde of *St. Peter and St. Paul*, called Grene; to the chapel of Loxwood, 13s. 4d., for a stock to be pray'd perpetual.” He further says,—“provided that too stocks shall be always in the keeping of the warden, that shall be admitted for the same chapel. The same wardens to occupy the same in stock, and give the increase of them in the year at their brotherly day, after the use as other stocks is used, and so to be delivered from the old wardens to the new wardens. Provided, if it happen that this chapel to fall in decay, that a priest be not there yearly found to sing, that then I will that these two stocks shall be delivered to the church of Grene,

<sup>1</sup> I say, “Honour to the memory of *John Forbe of Ford*.” If the money be multiplied by twelve, it will not be far

wide of its present value.

<sup>2</sup> There are a great many wills of *John Selden's family* in the Registry.

and there to abide for evermore. I bequeathe to the same church . . . . to be prayed for perpetually."

I do not know the saint of Loxwood chapel.

George Cowyke, of Grenc, 1st Feb. 1520.—"to the chapel of Lowkswode, 13s. 4d., for two stocks; to the same, 10s., that the wardens, &c., cause a trental of masses to be sung for my soul; to the same a yearly rent of the sum of 3s. 4d., for evermore; said rent to be paid out of my house and lands called 'Baldwyn's,' as it appeareth be dede of purchase, made unto me, beryng date the 10 day in Sept., in the 8 yere of King Henry the 8<sup>th</sup>. I will that the said wardens, &c., shall cause the next yere to the same house and lands to make sufficient security for that forsaid yerly rent to be truly paid to the same chappell for evermore."

GRETHAM (*unknown*).

By a letter to me from Mr. Robert Chatfield, the *then* tenant of the remains of the mansion of the Milles, of Pulborough (*originally*, but afterwards of Gretham), I find that, in the opinion of the said Robert Chatfield, Gretham is supposed to be a chapel of ease to Wykenholt, for he said "the *mother-church* of Wykenholt." The letter was about 1848. I have *lost* the letter, and write now (25th May, 1859) solely from memory. I assume, almost as a matter of course, it was the tradition of the parish.

GRINSTEAD, West (*St. George*, L.R.).

Johan Wise, widow, of the parish of West Grinstead, 24th April, 1524.—"corpus meum sepeliendum in cineterio ecclesie Sancti Georgii."

John Awefar, of West Grinstead, 10th Sept. 1518.—"my body, &c., in the churchyard of St. George, of West Grinstead."

HAMPTON-PARVA (*Our Lady*); so, also, Bacon.

Edmund Bawdewyn,<sup>1</sup> de Little Hampton. In Dec. 1523.

<sup>1</sup> The founder of the family of Edmonds, of Bailiff's Court, in Climping, is styled in his will, John Edmonds, *alias* Baudwyne. He desires to be buried among his kinsmen at Little Hampton, as near as may be. It was *his* eldest son, John Edmonds, who obtained the grant of lands

in Yapton, with the manors of Bilsham and of Borecourt, on the tenure of Knight's Service, and who commences the pedigree in our Sussex visitation of 1634. The arms were granted by Sir William Segar, Garter. I have good reason to think the family is not extinct in the male line, al-



—“*corpus meum, &c., in cimeterio Beatæ Mariæ de Little Hampton; et lego duas oves matreses per sustentationem luminis Sanctæ Katherinæ et Sancti Jacobi.*”

John Bell, of Little Hampton, 12th June, 1528.—“my body, &c., in the parish church of Our Lady, of Little Hampton.”

The old church was pulled down about thirty-three years since; and I believe the shrines of St. Katherine and St. James were on the north side of the nave, a little to the east of the entrance door, which was (as now) on the north side. I do not mean I saw the images, but I saw recesses there, and ornamented canopies, which the church had not elsewhere; and what I have written is no more than what I think is a fair inference.

HARDHAM (*St. Botolph*); so says Bacon.

I cannot give any evidence for or against, at present, except the following extract; and it is not conclusive.

John Gerard, or Seward (*nescio quid*), 3rd Feb. 1537.—  
“to Saynt George’s light, at Hardham.”

Seward yet remains as a surname in the neighbourhood, as also that of Jarrett. If St. Botolph be the patron, then St. George had a shrine.

HOUGHTON (*St. Nicholas*), united to Amberley.

*Cicely Hyll*, of Houghton. In 1530.—“my body, &c., in the churchyard of Houghton; to *St. Nicholas*’ light, a bushel of barley; item, to every light, a bushel of barley, and to the Rode light.”

*Henry Byllynghurst*, of Houghton, 12th Aug. 1530.—“I will to *St. Nicholas*’ light, 2d.”

KIRDFORD (*Our Lady*).

*Robert Osborne*, presbyter of Kirdford, 12th April, 1520.

—“my body, &c., in the chancell, before the image of *Our Lady*.”

though the mural tablet in Yapton church describes John Edmonds (who died in 1668), as the “last heir male of Yapton Place.” The coat and crest were also granted by Segar, to a branch of the family residing at Cossington, or Bossington, in Hampshire, as “descended from Edmonds, in Bailye’s Court, Sussex.” This last coat differs from the Sussex branch in the *field*. It is *Or*, a fess vair; in chief, three mar-

tlets of the first; a crescent for difference. The Yapton coat is *Gules*. This states the collection of grants made by Sir William Segar, and collected in one book by his grandson; but, in the *Visitation of Hampshire*, the coat is identical with the Sussex one. The pedigree begins with Walter, the second son, of Bailiff’s Court, who had a *host* of sons.

*Johannes Flote*, of Kyrdford, 14th April, 1521.—“*corpus meum sepeliendum in cimeterio Beate Marie de Kyrdford predicto.*”<sup>1</sup>

**LODSWORTH** (*St. Peter*). A chapel to Easebourne.  
*Thos. Marke*, of Lodsworth, 5th Sept. 1536.—“my body, &c., in the churchyard of *St. Peter, at Lodsworth.*”  
*John Chalcraft*, of date, 1541, says, *ut supra*.  
*Robert Chapper*, of Lodsworth, 17th March, 1545.—“I bequeath unto Our Lady’s autor, and *St. Nicholas’ alter in the sayd church*, one sheet, to be divided in twayn for to make ech of them an auter cloth.”

**LYMISTER** (*St. Mary Magdalen*, of Bacon’s L.R.).  
 I have been unable to find (as yet) any evidence more conclusive than the following wills:—

*Harry Cutts*, in 1527, leaves to the Good Cross of Lymister, 4*d.*

*Elizabeth Hobgen*, of Lymister, late wife of William Hobgen. Dated in 1535.—“to the four lights in Lymister church, 16*d.*; item, to the crosse of Lymister, my best ring.”

William Hobgen, of Lymister, 24th April, 1535.—“to the 4 lights, *Our Lady’s light*,<sup>2</sup> *St. Steven’s light*, *St. John’s light*, and *Saint Katherine’s light*, to eche of them, 4*d.*”

**WARNINGCAMP**, formerly a parish, is now united to Lymister. (*Saint unknown as yet*).

In Bishop Story’s Register (D.),<sup>3</sup> in 1492, it is stated,—  
 “*Capella de Warningcamp deservitur per Dominum Thomam, capellanum ibidem.*”

By the will of John Roper, of Warningcamp, dated 13th

<sup>1</sup> Plaistow Chapel is a chapel of ease to Kirdford church. The former one having become dilapidated, and insufficient for the accommodation of the congregation, a new one has been erected, and was consecrated by the present Bishop of Chichester on the 26th July, 1856. The essential part of the record for the subject of this paper runs thus:—

“We do appropriate, dedicate, and conse-

crate the said chapel from henceforth to be called by the name of *The Holy Trinity.*”

<sup>2</sup> Here is a case of GREAT DOUBT (always supposing Bacon, Ecton, and Willis had as good authority as they could get). Our Lady is NOT Mary Magdalen.

<sup>3</sup> Edward Story was Chancellor of Cambridge; was appointed Bishop of Carlisle 1st Sept. 1478, and translated to Chichester, 27th March, 1478. He died in 1503.



March, 1543, it appears the church was in fair repair at that date. He leaves his body to be buried in Lymister churchyard, and gives "to the church of Warningcamp, 4*d*."

MADEHURST (*St. Mary Magdalen, in Bacon*).

MIDDLETON (*St. Nicholas*).

Thomas Abias, of Elmore, 16th Dec. 1523.—"my body, &c., in the churchyard of *St. Nicholas, of Middleton*."<sup>1</sup>

John Lend, of Mydelton. No date. The will preceding is in Aug. 1538.—"my body, &c., within the dore by the holy water stocke of Our Lady, of Hampton; to the church of Hampton, a hefar of two years old; to the Lady light, at Mydelton, 3 ewes: also, I will to the church at Felpham, 2 ewes; to the brotherhood of St. Christopher, 4 ewes."

PARHAM (*St. Peter, in Bacon*).

PETWORTH (*Our Lady of Pity, or of Assumption. In Bacon, St. Mary*).

William Wite, of Petworth, 30th Augt. 1518.—"Item, to the light of *Our Lady of Pity*, within the said church, 4*d*.; item, to the tabernacle of *Our Lady of Assumption*, in the said church, 12*d*."

John Tredcroft, of Petworth, 24th Aug. 1520.—"my body, &c., in the church of Petworth, before the image of Saint Katherine, before Saynt Thomas' chapel dore; to the reparayers of the church of Petworth, 6*s*. 8*d*.; also, to the brotherhood of Corpus Christi, 6*s*. 8*d*."

James Goble, of Petworth, 20th Oct. 1523,—"my body, &c., in the parish church of *Our Blessed Lady, of Petworth*."

Wite's will, above, shows the Virgin must have had two shrines in the church.

<sup>1</sup> The old church was swept away by the sea about 1833 or 1834. It was very small, and appeared as though a southern aisle had once existed. The entry was on the north side. Only a small portion of the churchyard on the north side now exists. There were several monumental inscriptions on the floor at the time of its destruction; but whether they were re-

moved to the new church, I do not know. The new building is erected on the south side of the road leading from Middleton Green to Elmore (on land previously belonging to Mr. Richard Coote, then residing at Green), and considerably more inland. It was consecrated, and dedicated to the *ancient* patron saint (*i.e.* St. Nicholas) on the 22nd April, 1849.

Within living memory, a new clock was placed in the tower of Petworth church. The principal contributor to the expense was the late George O'Brien, Earl of Egremont. There were to be four dials. His lordship seems to have thought some aid to his liberality ought to be afforded by the inhabitants of the town. Among those asked, was the incumbent, the late Mr. Sockett. He objected. The manse lies directly to the east of the church. When his lordship learned that Sockett would not contribute, he is reported to have said, "Well, in that case, Sockett shan't see what o'clock it is:" and so it was for some years. How the affair was settled at last, I do not know.

PULBOROUGH (*Our Lady of Assumption. In Bacon, St. Mary*).

John Grynfeld, of Pulborough, 23rd Sept. 1531.—"to *Our Lady's light of the Assumption, in the said church, 4d.*"

William Hardam, of Pulborough, 8th June, 1538.—"my body, &c., in the chapel of *Our Lady*, within the churchyard of Pulborough."

POLING (*St. Nicholas*).<sup>1</sup>

Richard Cooper, of Poling, dated the 14th Dec. 1518.—"my body, &c., within the church of *Saint Nicholas, of Polinge.*"

Margaret Cooper, of Poling, dated the 12th Feb. 1556.—"my bodie, &c., in the churchyard of *Saynt Nicolas, of Polinge.*"

PRESTON, near Rustington (*doubtful whether Allhallows or Our Lady*).

John Grene, *alias* John Smith, of Kyngston, near Arundel, 27th March, 1526.—"my body in the church of East Preston, before *Our Lady.*"

Thomas Wediar, of East Preston, 12th May, 1548.—I bequeath to the altar of *Allhallows, in Prestonne church, 4d.*"

Thomas Watersfylde, in his will, of date, 12th Dec. 1542, calls it "a chapel."—"Also to the chapel of Preston, one cow."

<sup>1</sup> There is a figure in the oriel window in stained glass, which the late Mr. John Tompkins, of Poling, informed me some

years since, was supposed to be St. James. I prefer the wills.



KINGSTON, united to Ferring (*absorbed by the sea; unknown as yet*).

That this church or chapel was in existence as late as the second and third of Philip and Mary<sup>1</sup> (1555), the following wills will show.

Johan Stammer, of Kyngston, 22nd Aug. 1546.—“Item, to the chapell of Kyngston, 2 bushells of barley.”

Alice Cole, of ditto, 20th May, 1553.—“my body, &c., in Ferring; item, I give to the poor men’s box,<sup>2</sup> of Kyngston, 2*d.*; to the reparaçons of the chapell of Kyngston, a bushell of barley.”

William Grene, of Kyngston, 26th May, 1553.—“my body, &c., in the churchyard of Ferring; item, I give and bequeathe to reparaçons of the chappell of Kyngston, 12*d.*; to the poor men’s box, 12*d.*”

Thomas Spring, of Kyngston, dated 27th March, 1555.—“unto the chappell of Kyngston, 12*d.*; I will that a priest shall say masse for my sowle, and all christian sowles, in the chappell of Kyngston, one day in the wyke during the whole year, and he to have for his paynes every day, 4*d.*”

In Register D. (p. 17,) it is stated—“Capella de Kyngston

<sup>1</sup> Mary’s reign is reckoned from the 6th of July, 1553, and so reckoning, she reigned part of two years, down to 24th July, 1554, as a single lady; but, on her marriage with Philip of Spain, the 25th of July, 1554, from that time to the day of her death, it was thus reckoned:—July 25th, 1554, to July 24th, 1555, the *first and second*; 25th July, 1555, to 24th July, 1556, the *second and third*; 25th July, 1556, to 24th July, 1557, *third and fourth*; 25th July, 1557, to 24th July, 1558, *fourth and fifth*; 25th July, 1558, to 17th Nov. 1558, *fifth and sixth*. In this reckoning, the brief rule of poor Jane Grey is suppressed, who actually reigned from 6th July, 1553 to 17th July, 1553, a short eleven days.

<sup>2</sup> The Poor Law Act of the 43rd of Elizabeth was not yet passed, although the religious houses were dissolved, and their estates confiscated, and granted away. Hence (it appears to me) the mention of the “Poor men’s box.” Subsequently (in Elizabeth’s time), this *phrase* takes the place of the bequests to saints.

Tradition says, a village existed to the south of the very few houses now remain-

ing in Kingston. I, myself, have seen the foundations of buildings, just above high-water mark, on the strand. I am confirmed in the idea being correct (*i.e.*, that houses were about the church, more or less nigh to it,) from a remark made to me about five years since, by the present owner of a large portion of the remains of the parish, Mr. Olliver, of Kingston (who is the head of his family). On the west of his mansion, the high road runs straight south to sea, and at about 200 yards below him, one solitary homestead and yard yet remain unswallowed up. He said, it was common for the natives to say, when speaking of going to this homestead, “*Down Street*,” although nothing but a few yards of road and land are now between it and the seventy odd miles of water across the Channel. This shows that effects remain when the cause has ceased, even in topography. I learned from him, while on a visit at his hospitable house, many curious statistical facts connected with his estate and his own family, which (of course), without his permission, I cannot state here.

deservitur per Dominum Willielmum capellanum ibidem obedienciam fecit, et exhibet."

NORTHCHAPEL, *see* p. 103.

PULBOROUGH (*St. Mary*).

RUDGWICK (*Holy Trinity; so, also, in Bacon*).<sup>1</sup>

George Longhurste, of Rudgwick, 27th Jan. 1521.—"corpus meum, &c., in cimeterio *Sanctæ Trinitatis predictæ*; lego capellæ Sancti Johannis, de Okewood, 13s. 4d."<sup>2</sup>

Humfrey Longerste, of Rowgewyke, 26th Aug. 1521.—"my body, &c., in the churchyard of The Trenyte, in Rowgewyke; to the torches, 2d.; to the mother-church of St. Rycherd, in Chychester; to the Rood light, 2d.; to the bellys, iiiid.; to the chapel of Okewood, 20d."

RUSTINGTON (*St. Peter and St. Paul*).

Thomas Brooke, of Rustington, 18th Sep. 1516.—"my body to be buried in the middle of the church of *St. Peter and St. Paul, of Rustington*." He orders four trentals of masses.

William Brushet, of Preston, 30th July, 1535.—"my body, &c., in the churchyard of *St. Peter, of Rustington*."<sup>3</sup>

Thomas Hoke, of Rustington. In 1546.—"my body, &c., in the middle of the church of St. Peter and St. Paul."

SLINDON (*Our Lady; so, also, in Bacon*).

William Hyllys, of Slindon, 28th Oct. 1524.—"corpus meum, &c., in eccia *Beatæ Mariæ, de Slindon, predicta*. Item, lego fraternitati *Beatæ Mariæ* tres oves matrosas; item, lego lumini Sancti Thomæ<sup>4</sup> duas oves matrosas."

William Pynham, of Slindone,<sup>5</sup> 26th May, 1535.—"my

<sup>1</sup> It has been ingeniously conjectured, the name of this parish (which is coterminal to the north, with the county of Surrey, and whose church and village lie on an elevated ridge of land) is a compound of Ridge, an elevation, and Wick, a fortified place. This sounds very probable, and the name given to it by the natives, in their dialect, is *Ridgeick*.

<sup>2</sup> Oakwood chapel in Surrey.

<sup>3</sup> This case is probably a similar one to that of Amberley, the church *here* having *two* saints, one of which may have been the favorite of the testator (Brushet), or he uses Peter simply because he stands first, and instinctively (to avoid trouble) suppresses Paul.

<sup>4</sup> I visited Slindon, 4th June, 1859, and was shown the church and yard by the Rev. Mr. Smelt, the rector. The only place where the shrine of St. Thomas could possibly have been, is under one of the north windows in the nave, and just to the east of the font, where are vestiges of a recess in the wall.

<sup>5</sup> The witness to this will is "Richard Wyatt, curate there." A Richard Wyatt was instituted vicar in 1558, and died in 1568. From him, Richard Wyatt (sheriff in 1811), of Court Wick, in Lyminster, Esq. asserted his descent, and the sheriff was one of the Felpham family, before-mentioned.



body, &c., in the parish churchyard of Our Blessed Lady, in Slyndon."

Jone Hyllys, of Slindon, 28th Dec. 1538.—"my body, &c., in the parish church of Our Blessed Lady, in Slindon; unto Our B. L., in Slindon, 6s. 8d.; to the reparacions of Our Lady's chapel at the church gate, 2s."<sup>1</sup>

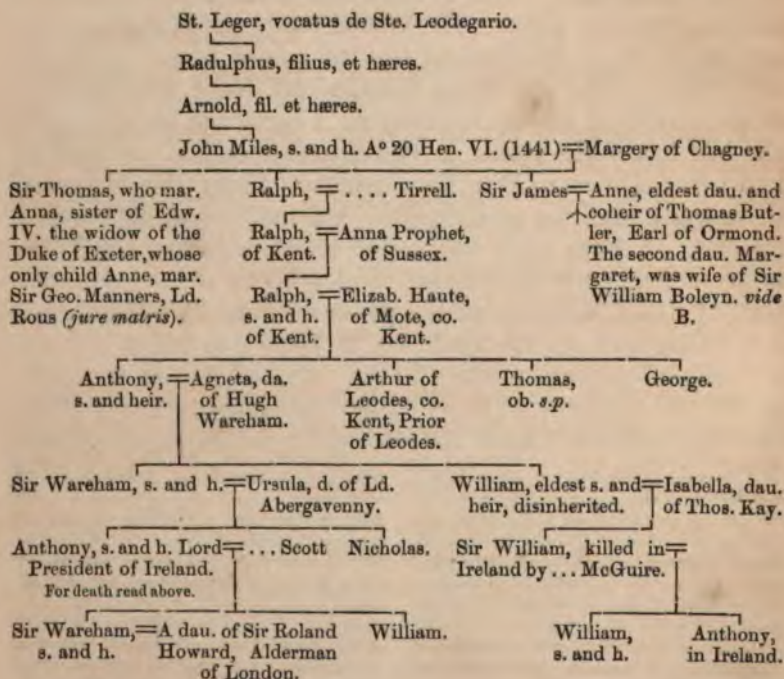
Anthony St. Leger, of Slindon, Esq., 6th Sept. 1539.—"my body, &c., in the parish church of Slyndon, before *the picture of Our Lady, in the same church.*"

No vestige appears of anything in or on the walls, to give an idea where the "picture of Our Lady" was placed. It might have been *over* the wooden recumbent statue in the chancel, or opposite, in the recess I think was St. Thomas' shrine. The statue, Dallaway says (Vol. I. p. 149), was probably intended for Anthony Kempe, grantee of the estate and mansion from Queen Mary, in 1553, and which was confirmed to him in her second year. He was third son of Sir William Kempe, of Ollantigh, co. Kent. He further says:—"Tradition does not assist us in attributing this memorial to any person in particular." On my asking Martha Jackson if she had ever heard anything about Anthony St. Leger, she at once said, she had heard the statue in the church was his, and that he had left charities to Westdean parish. From this, it seems, there *was* a tradition in the parish, but that it had not reached his ears. I have made continued searches among the MSS. in my college, but am unable to identify the Anthony in the text, of 1539, with any of the personages in the pedigree below, extracted from the visitation of Devon, in 1620. There is plenty of evidence relating to the *race*, but it is all too early or too late in date. The visitation pedigrees are very brief, and frequently only name the leading line of the person afford-

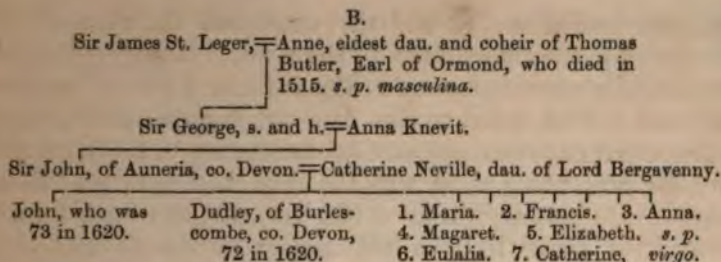
<sup>1</sup> This chapel existed so recently as 1804. Mr. Smelt, as also a more aged native of the village, named Mary Graysmark, remembers it perfectly. It was a one-roomed square building, with one lanceolate window; it was situate immediately within the entrance of the churchyard from the street, and was used as a cottage belonging to the parish. The last inhabitant was a female pauper, named Mary Martin, whom both remember. She, through infirmities resulting from lapse of years, became incapable of helping herself, and was

conveyed to the parish poorhouse, and died from natural causes, about a week after her removal. She was buried at Slindon, 19th June, 1803. In the course of the next year, the chapel was pulled down, and every vestige utterly obliterated. Another inhabitant of the village corroborates this (Martha Jackson), but, strange to say, no one (as far as I can learn) now existing, had the most remote idea the little square den had ever been a place of worship!

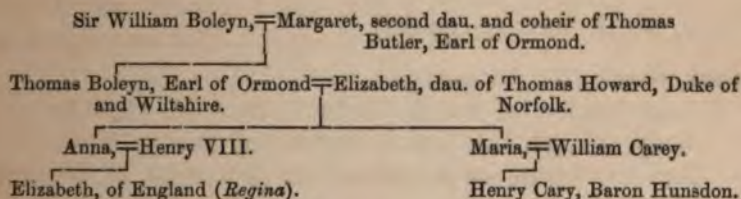
ing the information; all the other members (as brothers, sisters, &c.) and their descendants, being suppressed. In all probability, this gentleman was a cadet of the Kentish line, who had preceded his countryman, Anthony Kempe, of Ollantigh, as a settler in Slindon, by at least fourteen years. He could not have been the *famous* Sir Anthony, who was Lord President of Ireland, and Knight of the Garter, from the following evidence. He was elected 24th April, and installed the 18th of May following, 1554. He succeeded Philip de Chabot, Count de Newblanche, who died 1st June, 1543. He died 16th March, 1558-9, and was succeeded by George Talbot, Earl of Shrewsbury, who was elected 22nd April, and installed 18th May, 1561. The Knight of the Garter might have been the legatee mentioned in the will. The Arms of St. Leger are, *Azure, fretty argent, a chief, or. Crest, behind five feathers argent, a falcon rising.*



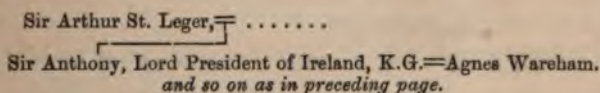




No Anthony appears in *this* branch. I subjoin the descent of the second daughter and coheir of the Earl of Ormond, which shows the connection with the Howards and Queen Elizabeth.



I also subjoin a sketch of the descent (but not from a visitation) of Sir Anthony, the Lord President of Ireland, and K.G., in which he is made the son of Arthur of Leodes, co. Kent.



All this proves only a *negative* as to the gentleman at Slindon. I applied personally to the Steward of Lady Newburgh's manors, but, was informed most courteously, he had not any Court Rolls higher than about 1650.<sup>1</sup>

A memorial of the surname exists in the adjoining parish of Binstead. About thirty years since a barn, and yard attached to it, on the side of the road from Binstead to Arun-

<sup>1</sup> I have written to the Rev. Charles Hutchinson of Westdean, who kindly informs me, his searches have been fruitless. As Cromwell's precept for the keeping registers was issued in 1538, it is barely

possible there may be a notice somewhere among the huge mass of papers in the Registry. At all events, Martha Jackson's Legend is a myth as far as *Westdean* is concerned.

del, was pulled down, and the strawyard done away with. The pond yet remains close to the road. It served then as a drinking hole for the stock in the yard, and for any cattle on the road. It is called to this day, "Sellinger's Hole," which is the usual common parlance pronunciation of the name. It, and the land which went with the barn, belong to the Slindon estate. On inquiry through the Rev. Mr. Sheehan, I am informed the Court Rolls of the manors do not go back so far as 1539. The above gentleman leaves "to *Anthony St. Leger* all his leases, rights, titles, and interests, that he has of and in his farm and copyhold in Slindon; also, in ready money, £20; 50s. to buy a black gown and coat, and £10. to buy his wife a gown of black."

STOKE, North (*unknown as yet*).

STOKE, South (*St. Leonard*).

Robert Souton, of South Stoke, 13th July, 1540.—"my body, &c., yn the parish church of Southe Stoke, before the image or picture of *St. Leonardes* in the same church."

STOPHAM (*St. Mary, in Bacon*).

STORRINGTON (*St. Mary, in Bacon*).

SUTTON (*St. John, in Bacon*).

TORTINGTON (*unknown as yet*).<sup>1</sup>

Mr. Dallaway says, the *Priory* was dedicated to Mary Mag-

<sup>1</sup> Fowler is mentioned in the notice of Yapton. It is the surname of a family of yeomen and tenantry located in Walberton, Binstead, and Yapton. One of this race became a magistrate towards the end of the eighteenth century, and resided part of the year at Walberton (Avisford), and had a town house (as it was then termed) at Arundel. This Potestas married Mary Leeves, of Tortington. His elder son, Thomas, died at Marsh Farm, in Binstead. His fourth and youngest son, William, was an attorney at Chichester, and registrar to the bishop. About 1809, in pursuance of the clause contained in the will of his mother's nephew (the last Leeves, of Tortington Place) he took the name and arms of Leeves, and died there a magistrate of the county, and, conse-

quently, an esquire. Thomas, his eldest brother, who was not favoured by the will of his kinsman, died at Marsh Farm, leaving a son and two daughters. The elder (Frances) married Mr. Henry Upton, and has left issue; the younger (Harriet) married Mr. Martin, and has also left issue. The son, who was the elder child, married Mr. Greenfield. His widow now lives at Worthing, and the issue are the representatives of the Tortington Leeves, as far as the line (of the second son) of the purchaser, in 1709-10, of Tortington goes, but only with respect to *quartering* the arms of Leeves. As this family of Fowler had not any (of course) they cannot quarter any other family's arms, and the right remains dormant.



dalene, and refers to a list of convents existing before the reign of John; but he does not state where the list is to be found.

TILLINGTON (*Allhallows*).

Elizabeth Tylby, widow, of Tulliton. In 1537.—“my body, &c., in the churchyard of *Allhallows*, of Tulliton.”

NORTHCHAPEL (*St. John the Baptist*; Bacon says, *St. Michael*).<sup>1</sup>

Thomas Port, of the parish of Northchapel. Dated —  
.—“my body, &c., in the churchyard of *St. John Baptist*.”

Henry Barkeley, of Petworth. In 1546.—“Item, I will to the chapel of *St. John*, called Northchappell.”

WALBERTON (*St. Mary, in Bacon*).

John Ruarde, of Walberton, 8th Augt. 1542.—“my body, &c., in the churchyard of *Our Lady*, in Walberton.”

There does not appear to be any manor at Walberton at this present time; but by the will of John Pynam, of Eartham, 26th Oct. 1555, it seems there must have been one existing at that date.—“To Robert, my son, the over rent of my copyhold in Walberton, during his nonage.”

WOOLAVINGTON, or Old Lavington (*St. Peter*).

John Ball, of Woolavington, 28th July, 1519.—“my body, &c., in the chapel of Mary Magdalen, in Midhurst, under the belfry; to the high altar of *St. Peter, of Woolavington, abovesaid, 12d.*”

A new church in West Lavington, in the parish of Old Lavington, was consecrated 27th November, 1850. To be called “Saint Mary Magdalen.”

WYKENHOLT (*unknown as yet*).

YAPTON (*unknown as yet*).<sup>2</sup>

Walter Yeman, clerke, 1st Sept. 1555.—“my body, &c.,

<sup>1</sup> Here is another case, in which the chapel might have been dedicated to two saints.

<sup>2</sup> This is the only bit of evidence I have found (as yet) bearing on the dedication of my own parish church, and it is not

conclusive. The centre bell bears the inscription “*St. Marie*.” The other three bells are dated, but are of comparatively modern erection. The last erected has this inscription:—“*Thos. Meeres, 1727.*”

in the chauncell of the church of Yapton, aforesaid, the place where the image of *Our Lady* dyd stand." He leaves legacies to several persons named Fowler.

*Bilsham* chapel is now converted into two tenements, inhabited by labourers. The entrance was on the north side, and the doorway (bricked up) yet remains, with its pointed arch, and there are three solid stone buttresses on the same side. It must have stood in a considerable sized green, or churchyard, as appears by the marks of the fences, which, long ago, have been taken away, and the plot thrown into the surrounding meadow, occupied by Mr. Frank Laker, the present tenant of *Bilsham Farm*.

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### BRAMBER RAPE.

ALBOURNE (*St. Bartholomew, says Bacon*).

ASHINGTON (*St. Peter and St. Paul, says Bacon*).

*John Smith*, of Ashington, 8th Sept. 1530.—“Item, I will two kyne to the church of Ashyngton for a stock, and the stock to be put out for to mayntane the light before *Our Lady and St. Peter*.”

ASHURST (*as yet, unknown*).

BUTTOLPHS, or Buttols, or Botolphs (*St. Botolfe*).<sup>1</sup>

*John Slutter*, the elder, of Buttolphs, 26th August, 1520.—“my body, &c., in the parish of Botollys; to Saynt Peter’s lyght in the church of Botollys; item, to the lyght of *Our Lady*, and the lyght of *St. Botolfe*, in the same church, to either of them a yewe shepe.”

*Richard Ockenden*, of Buttolphs, 23rd Oct. 1535.—“my

<sup>1</sup> I wrote to the Rev. Thomas Grantham in January 1860 (the rector of Bramber-cum-Botolph) asking him to see if he could recognise any trace of the shrines of the Virgin, St. Peter, or St. Botolph, in the church of St. Botolph. To my request, I received the following kind answer:—

“Bramber Rectory, 24 Jan. 1860.

“In the church at Botolphs, are, in the chancel, two stone brackets; one, on the north; the other, on south wall; and

upon them there were (no doubt) two figures. Probably, one of St. Botolph. It would seem from the will of *John Slutter*, that there must have been another, but there are no indications to be seen at present, though probably it was one of St. Peter, and in the body of the church.”

I agree with the great probability, that the brackets supported the Virgin and St. Botolph, and I think that Peter must have stood opposite to the door.



body, &c., in the parish church of Bottulph's *between y<sup>e</sup> dor and y<sup>e</sup> sant.*"

BRAMBER, or Bramborough (*St. Nicholas*).

Richard Gatler, of Bramber. In 1510.—"my body, &c., in the churche of *Seynt Nycolas yn Bramber.*"

The hospital in Bramber according to *Liber Regis*, was dedicated "*Beate Mariæ Magdalen.*"

BROADWATER (*Bacon says St. Mary*).

Thomas Cooke, senior, of Broadwater,<sup>1</sup> 10th Jan. 1520.—  
"to the high altar of Broadwater, 12*d.*; to the *Lady* light, half a quarter of wheat, and half a quarter of barley; I bequeath to *Nicolas'* altar, 2 bushels of wheat, and two of barley."

Worthing lies in the parish of Broadwater, and has now two churches or chapels of ease. One is named Christchurch.

BEEDING (*St. Peter*). This is the mother-church.

A large portion of this parish (entirely separated from it), lies near Horsham and at about nine miles distance. A new church has been recently built near Horsham, on what is ludicrously called "*Lower Beeding*," although to the *north* and *up-stream*! The part where the mother church is, (equally ridiculously) called "*Upper Beeding*," and yet lies to the *south* of the other portion, and is relatively, *down-stream*!

CLAPHAM (*as yet, unknown*).

COMBES (*as yet unknown*).

COWFOLD (*St. Peter*).

"Computus Radulfus Peknolle, et Walterus Dunstall (of date 1458), Custodes bonorum Ecclesiæ de *Sancte Petre de Cowfolde.*" (Received by letter from the Venerable<sup>2</sup> W. B. Otter, Archdeacon of Lewes (dated Cowfold, Horsham, 5th March, 1859), on the 8th March, 1859.

DURRINGTON, *see* p. 110.

EDBURTON (*St. Andrew, says Bacon*).

<sup>1</sup> Here is another case like West Hamp-tonett and others.

The first recognition of this title occurred in a grant to (the Venerable) Ed-

XII.

ward Pope, Archdeacon of Jamaica, 2nd Feb. 1843. On the 16th, following, of the same month, one to (the Venerable) Charles Thorp, clerk, Archdeacon of Durham.

FINDON (*St. John the Baptist; also in Bacon*).

*William Graves*, of Findon. In 1539.—“my body, &c., in the churchyard of Findon; to Saynt hye autor of *Saynt John Baptist*, in *Findon church*, for to pray for, 12*d.*”

*John Wilson*, of Findon, 26th Feb. 1538.—“I will, that on the day of my burying be five masses, and sufficient bred and drynke for such as shall be there present. At my monthes day, or before, be fifteen masses. At my yeres mynd, be twelve masses. Item, I will every priest to have 6*d.*; I will, at my month's day, and at my yere day, be a sufficient drinking be preparyd, at the discretion of my exors. and overseers, for all such as will and do resort thereto.”

If the *drinking* mean strong beer, there can be little doubt John Wilson had a good attendance on his anniversary; nor can any doubt exist, were such a case to come to pass now, but that there would be a numerous congregation.

GRINSTED, West (*St. George; so, also, says Bacon*).

*Thomas Gratwyke*, of West Grinsted, 28th June. 1541.—“my body, &c., in the churchyard of *St. George*, in *West Grinsted*, aforesaid.”

The wills of *John Awefar*, of West Grinsted, 10th Sept. 1518; of *Marmaduke Lynfelde*, of the same, 21st Sept. 1556; of *Walter Parson*, of the same, 1st April, 1535; all give similar evidence.

HEENE, see p. 110.

HENFIELD (*St. Peter, says Bacon*).<sup>1</sup>

By the following will it appears that, at its date, there was a Lady chapel within the church.

*John Burdfield*, 19th April, 1544.—“my body, &c., within the chappell of the *Commemoracion of Our Blessed Lady*, within the parish church of *Hendfield*, aforesaid.”

HORSHAM (*Our Lady*).

Richard Waller, of Horsham, 10th Dec. 1520.—“to the brotherhood of *St. John Baptist*, in *Horsham*, two of my best kine.”

<sup>1</sup> In the *Codex Diplomaticus*, quoted by Mr. Blaauw, the locality is mentioned as “*St. Peter's, in Hanefeld*.”



Richard Untley, of Horsham, 12th Feb. 1521.—“to the brotherhood of St. John and St. Ann, a brass pot, of nine gallons and a pottell.”

John Rede, of Horsham, 2nd Sept. 1521.—“my body, &c., in the churchyard of *Our Lady, in Horsham*; also, I bequethe to the high altar of *Our Lady church in Horsham*, for my tithes negligently forgotten, 12*d.*; for the funeral expenses at the day of my burying, 13*s.* 4*d.*; also a trentall for my soul, my father, my mother, and all ‘Chrystyn sowlys,’ in the church of *Our Lady, at Horsham*; also, I will there be deducted and takyn out of my land rente and town rente, with the appurtenances called Botting Hyngers; and leve 6*s.* 8*d.* by the yere for an obbett, to be done for my soull, my father, John Rede, my mother, and John Smalewell; and John’s father and mother; to Elizabeth, my wyff, and all crysten souls, for the space of 31 yers,”

An ancient chapel existed at the time of Henry’s *Valor Ecclesiasticus* (1534-5), in St. Leonard’s Forest, and dedicated to *Saint Leonard*, as appears by the entry at p. 320:—

“*Capella Sancti Leonardi, infra forest. Sancti Leonardi.*

Alan Coke, clericus modo incumbens; worth in rents, £6.; in profits of sales of wood, and other casual things, one year with another, £2. 14*s.* 4*d.*, in all, £9. 13*s.* 4*d.*”

(Can this be the church of Shelley?)

A chapel of ease was erected in the hamlet of Southwater (in the parish of Horsham) dedicated to the “Innocents.”<sup>1</sup>

IFIELD (*St. Margaret, says Bacon*).

ITCHINGFIELD (*St. Nicholas, says Bacon*).

KINGSTON BUCI, near Shoreham (*as yet unknown*).

LANCING (*St. James*).

Thos. Hethe, of Launcing, 8th April, 1535.—“to the Rode lyght, and *Our Lady’s* lyght, and *St. James’* lyght,<sup>2</sup> to every one a bushell of barley.”

<sup>1</sup> By Lord Blandford’s Act (in 1856, 19 and 20th Victoria) it seems the district church of Southwater has (in common with churches of district consolidated chapelries) the power of making rates for the repairs of the church, independent of the parish churches, out of which the dis-

tricts have been taken. (*Vide West Sussex Gazette*, 15 March, 1860, Article Southwater). It appears also, by this article, that some portion of Shipley parish is thrown to Southwater.

<sup>2</sup> *Here is a doubtful case.* It may be a joint dedication, or simply a shrine of

NUTHURST (*St. Andrew*).

Agnes Pyke, of Nuthurst, 4th Sept. 1535.—“my body, &c., in the churchyerde of *Saynt Andrew, of Nuthurst.*”

PATCHING (*as yet unknown*).RUSPER (*St. Mary, so, also, in Bacon*).

Thomas Deyne, of Rowsper, 8th Dec. 1533.—“my body, &c., in the churchyard of *Our Blessed Lady, of Rowsper.*”

SHIPLEY (*St. Mary?*)

Thomas Weller, of Shipley, 15th Nov. 1531.—“Item, I will have preste to syng at *St. Margarets altar, in Shipley church*, two hole yeres for my sole, my wyffe's solle, and all christen solles, he to have for his labor, £6. 13s. 4d.”<sup>1</sup>

Richard Hunt, of Shipley, 26th July, 1535.—“I will there shall be given 13s. 4d., or else a cow, worth 13s. 4d., to be for a stock, which shall bear a taper, to burn before the sepulchre in Shipley church, and all the year after to burn before the image of *Our Lady.*”

SULLINGTON (*St. Mary, so, also, says Bacon*).

Joan Wase, of Sullington, 20th Oct. 1534.—“my body, &c., in the church of Sullington, before *Our Lady's altar in the north ile of the church*; item, to the said church, five marks, to the intent that my exors. and assigns shall by a vestment of whyt, to serve for the feast of *Our Blessed Lady.*”

SHERMANBURY (*St. Giles, so says Bacon*). See also ante p. 33.SLAUGHAM (*as yet unknown*).

In a printed book it is St. Mary.

SLINFOLD (*St. Peter*).

Walter Mose,<sup>2</sup> of Slinfold, 6th Feb. 1535; Richard Knight, of the same, 15th Feb. 1544; Thomas Stedinge, of the same, 2nd June, 1544; *all* leave their bodies to be interred in the churchyard of *Saynt Peter, of Slinfolde.*

Our Lady, common (at the period) to almost every church and chapel in the kingdom.

<sup>1</sup> This bequest is in the proportion of ten to one as compared with John Rede's, of Horsham, which is only 6s. 8d. yearly for the obit.

<sup>2</sup> The family of Mose or Moase, yet exists around Slinfold and in the Wealden district. They appear to have been a respectable race of yeomen, always having property to leave, and making their wills, as owners of property should do.



The last says, "in the churchyard dedicated in the oner of God and *Saynt Peter, of Skinfolde.*"

John Cooper, of Slinfold, 9th Feb. 1526, mentions a painting of the Rood in the church.

STEYNING (*St. Andrew, so says Bacon*). See also ante p. 30.

If I could have found anything fresh respecting this church, I should certainly have placed it in the hands of my friend, the Rev. Thomas Medland.

SOMPTING (*unknown*).

There are some remains left of Cokeham chapel in this parish. Cartwright, as well as Dallaway, mentions it. The former, at p. 102, says, it was dedicated to the Virgin and St. Anthony; that it was an hospital, and founded by William Bernchius, about the end of the reign of Henry III. Now Henry began to reign 19th Oct. 1216. He ruled fifty-six years. His son succeeded, 16th Nov. 1272. The latter end of Henry's reign must mean from 1242 to 1272.

SHOREHAM, Old (L.R. *St. Nicholas*).

SHOREHAM, New (L.R. *St. Mary*).

SOUTHWICK (*St. Margaret*. L.R. says *St. Michael*). I prefer the will.

Richard Inskippe, of Chichester, 14th Aug. 1520 (Archbishop's Peculiars, p. 16<sup>b</sup>).—"corpus meum, &c., in cimeterio *Sanctæ Margaritæ*, de Sorthwyke; item, lego summo altari, pro decimis oblitis ejusdem ecclesiæ, 12*d.*: item, fraternitati Sanctæ Trinitatis, 12*d.*" Residue is left to Margaret, his wife, and Robert Oliver. He died at Southwick.

THAKEHAM (*St. Peter and St. Paul*. L.R. *St. Mary*). I prefer the evidence below.

Richard Clerk, of Thakeham, 25th June, 1520.—"my body, &c., sepeliendum in cimeterio ecciæ *beatorum Apostolorum Petri et Pauli*, de Thacum."

William Apsley, de Thakeham, 24th Dec. 1526.—"Ego, &c., compos mentis, &c., testamentum meum in hunc modum condo. Imprimis lego animam meam Omnipotentis Deo, Creatori meo, Beatæ Mariæ Virgini, matri

ejus, et omnibus sanctis; item, lego summo altari, &c., 4*d.*; corpus meum sepeliendum in *choro ecclesiæ Sanctorum Apostolorum Petri et Pauli*, ex australe parte summi altaris ibidem; Domino Edwardo Thompson, capellano de Thakeham, 6*s.* 8*d.*, et Domino Williamo Pereson, 6*s.* 8*d.*"<sup>1</sup>

John Whythed, in 1532; Philip Sone, in 1554, both of Thakeham, direct their burials to be in the church and in the churchyard of *Seynt Peter and Paul, in Thakeham*.

TARRING, West (L.R. *St. Andrew*). Willis, in 1742, says *St. Clement*.

John Stammer, the elder, of Heene, 10th May, 1534.—“my body, &c., in the churchyard of *St. Andrew, at Tarring*; item, to *St. Botolph, in Hyne*, for the painting, 12*d.*; to the church at Canterbury, 4*d.*”

Agnes, the widow of above, gives like directions for her interment.

HEENE, or Hyne Chapel (*St. Botolph*, as above).

A portion of the chapel remains. The parish or hamlet (it is described in some testaments as the parish of Heen) is now part and parcel of Tarring.

DURRINGTON CHAPEL (*unknown*).

A considerable portion of this chapel remains. Durrington is a hamlet of Tarring.

WARNHAM (L.R. says *St. Mary*).

William Mychell,<sup>2</sup> of Warnham, 20th July, 1518.—“corpus meum, &c., in cimeterio *Beatæ Mariæ*, in Warnham.”

Thomas Ede, of Warnham, in the same year (1518).—“to *St. Margaret's light*, 6*d.*”

<sup>1</sup> Pereson was chaunting priest. *Vide Valor Ecclesiasticus*, p. 318. “Williamus Pereson capellanus ibidem, valet in terris, et redditibus ejusdem Cantariæ ultra 1*d.* solutum pro quieto reddito Ducissæ Norfolkensis per annum solutum, £7. 1*s.* 11*d.*”

<sup>2</sup> The family of Mychell, or Michell, of Stammerham, in Itchingfield (adjoining to Warnham), of Houghton (near Amberley), and of Horsham, all branches of one stem, is yet a very extensive one in and about

the localities mentioned. I have not any hesitation in saying, I could, with very little trouble, show the descent from our *Visitation of Sussex in 1634*, of a vast number of them who, at present, have little idea of their claims to coat armour. Stammerham and Field Place, in Warnham, passed into the Shelley family by the marriage of the heiress of Theobald Michell. The coat is; *sable, a cheveron, between three escallops, argent.* No crest.



WISTON (*St. Michael*. L.R. says *St. Mary*). I prefer the will. Richard Lucas, 27th March, 1532.—“my body, &c., in the church of *Saint Michael the Archangel*, of Wiston, beside *St. Nicholas’ altar*.”

WORMINGHURST (*Holy Sepulchre?*)

Richard Briger, of Worminghurst, 9th Jan. 1553.—“my body, &c., in Worminghurst; item, I bequeath unto ye same church 1 heyfer of 2 yeres age, to be set to hyre at the discretions of the churchwardens and parishioners, to mayntene a tapir before ye *Sepulchre*, (?) and other necessaries about ye church.”

WOODMANCOTE (*unknown*).

WASHINGTON (*St. Mary*).

Thomas Bynd,<sup>1</sup> of Washington, 12th July, 1518.—“my body, &c., in the church of Washington, before the image of *St. Nicholas*.”

Thomas Smyth, of Washington, 14th Nov. 1520.—“*corpus meum, &c., sepeliendum fore in cimeterio ecciæ Beatae Mariæ de Washyngton*.”

It is somewhat surprising, that in this forging and iron smelting county, so far as we can learn (unless Willis be right as to West Tarring), there is but one church (at Hastings) dedicated to *St. Clement*, the patron saint of iron-workers and blacksmiths.

<sup>1</sup> This Thomas Byne was the first settler at Washington of the name. They came from Wakehurst, in Ardingly. The branch that settled at Carshalton, co. Surrey, was yet surviving a few years since, although the descendants do not live in Surrey.

I can trace no connection with the Bynes of *Alt Byne*, in Cootham, or in Storrington, before mentioned; nor with the family of clergymen, at Clayton, East Grinstead,

and other places, who are distinguished by the uncommon baptismal name of *Magnus*, nor with the yeoman family of Twineham, and adjoining parishes, who settled in Hurstpierpoint, and lived three generations at Newtimber. The county gentry family lived at Rowdell, in Washington, once held by the Leeves family, of Tortington, now extinct in the male line.

## THE HOSPITAL OF LEPERS AT SEAFORD.

BY MARK ANTONY LOWER, M.A. F.S.A.

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By the kindness of Lord Amherst, the Committee of the Society are enabled to bring before the members, a document of considerable importance and interest, relating to an ancient Hospital of Lepers, which existed in the twelfth and succeeding centuries, just without the town of Seaford, of the history of which very little has hitherto been known.

A few hundred yards to the northward of Seaford Church, and detached from the town, is a building now known as Cinque-Port Place, and formerly used as the parish workhouse. It occupies a portion of the enclosure called "Spital Field," while the adjoining field eastward is known by the appellation of "Chapel Field." These names sufficiently indicate the site of the Leper Hospital of Saint James *justa* Seaford.

In the corporation records and parochial accounts of Seaford, the property is frequently referred to under the denominations above mentioned. It has always been supposed to be the fragment of some early religious benefaction, but beyond the few facts below mentioned, nothing, I believe, was to be ascertained, without the aid of the valuable little charter now for the first time copied and illustrated.<sup>1</sup>

In the reign of Henry VII., Sherborne, Bishop of Chichester, considerably augmented the foundation of his cathedral church, by the addition of several new prebends, chiefly out of the revenues of churches and other ecclesiastical establishments, which by decay of population, or by the dilapidation of the buildings, had become sinecures. Two of these were Excetes, now Exceit, an extinct parish adjacent to Seaford,<sup>2</sup> and

<sup>1</sup> The deed is of the exact size represented in the fac-simile. The seal, which is much decayed, is of white wax.

<sup>2</sup> In the survey made in 1587 by the Deputy Lieutenants of Sussex, for the better defence of the Sussex Coast against the anticipated invasion of the Spaniards,

the church of Excetes is shown as still existing, though the parish had previously merged in that of West-Dean. The foundation walls of the sacred edifice are still traceable, in dry weather, on the arable land to the right hand of the highway leading from Exceit Bridge to Friston.



Bargham, which appears to be identical with the locality under consideration, although the name is not retained. This prebend is estimated in the *Valor Ecclesiasticus* of Henry VIII. at 33s. 4d. per annum. The prebendal income seems to have been a rent charge, for according to a MS. rental of lands set apart for the jointure of Mary, Countess of Pembroke, *temp.* Elizabeth, celebrated by the famous epitaph of Ben Jonson, it appears that the "Scyte of the Hospitall of St. James besyde Seaforde," with its appurtenant tythes and lands, belonged to that lady, and was worth six pounds per annum. The date of this document, *penes me*, is 157--. A terrier of a later period mentions glebe lands, late of the Chapel of the Hospital of St. James, as then leased to Mr. Elphick, and those lands have for a long series of years been held under lease of the prebend of Bargham, by the Chambers family.

Before citing the charter which has given rise to these notes, I may perhaps be permitted to say a few words in relation to those benevolent institutions, now happily only archæologically known amongst us—the Hospitals set apart for persons afflicted with the frightful disease called leprosy. No intelligent reader will require to be informed, that that dire infirmity which separated the dearest social ties, and made outcasts of the most cherished relatives and friends, was an importation from the East, during the early days of pilgrimages and Crusades to the Holy Land. The only acquisition made by many a devotee and many a soldier of the Cross, in that region, was the leprosy; and so numerous were the cases of the disease that, throughout Eastern Europe, Lazar-houses or Hospitals for Lepers became everywhere but too familiar objects. It is probable indeed, that popular ignorance magnified the evil, and that in many instances cutaneous disorders of a comparatively harmless character were mistaken for the dreadful scourge of the East. The food of our ancestors was highly calculated to aggravate, and even to induce, such disorders, consisting as it did, to a very great extent, of salted meats; and the absence of linen next the skin may be named as another cause. The leper, or as he was oftener called the *lazar*, (from Lazarus, the poor man in the Gospel) was driven from the haunts of men, and shunned like some evil beast or unclean spirit. Hence the necessity of Hospitals for Lepers.

There were several such hospitals in our county, and it is probable, that every large monastic establishment had one connected with it. The writer of the *Chronicle of Battle Abbey*, in enumerating the good works of Abbot Walter de Lucy, who died in 1171 (the very year before the date of our document) says:—"With great pity towards the poor, he allayed their hunger with food, and covered their nakedness with raiment. He especially compassionated the forlorn condition of those afflicted with leprosy and elephantiasis, whom he was so far from shunning, that he frequently waited upon them in person, washing their hands and feet, and, with the utmost cordiality, imprinting upon them the soothing kisses of love and piety."<sup>1</sup>

In course of time, the specific disease of contagious leprosy seems to have died out; but the benefactions of pious and charitable founders still continuing, these Lazar-houses were applied to somewhat different, though still kindred purposes. In a statute of 2 Henry V. cap. i. they are referred to as "landes and tenements wherewith to sustaine impotent men and women; Lazars; men out of their wits and mind; and poore women with childe; and to nourish, relieve, and refreshe other poore people."<sup>2</sup> Hence it appears that these institutions, originally founded *pro animæ salute* of the donors, became most useful in later days for the bodily necessities of the poor and afflicted. They became, in short, the infirmaries, the lunatic asylums, the lying-in-hospitals, and the poor-houses of those old times, when separate establishments, such as those which mark the benevolence and the enforced provisions of the present age were not once thought of, and when such institutions as the Sussex County Hospital, the Hayward's Heath Asylum, and the numerous Union Houses which our county possesses, would have transcended the highest flights of medieval imagination.

With these preliminary observations, I shall now introduce to the reader the interesting little parchment before me. I have thrown aside the contractions, and added a literal translation, as well as such illustrations of the place, and of the persons mentioned in the document, as I have been able to collect.

<sup>1</sup> *Chronicle of Battle Abbey*, translated by M. A. L. p. 148.

<sup>2</sup> *Rastall's Statutes*, edit. 1603., fol. 228, dorso.



Sancti p[ro]p[ri]et[er]is q[uo]d ego p[ro]p[ri]et[er] de fraxco p[ro] anime mee salute p[ro] animalib[us] antecessor[um] meor[um]  
dedit q[uo]d concessi. y hac carta mea confirmavi. yu. agras terre que jacent sup[er] alia ep[iscop]i i[n]t[er]ual m[er]ita  
ua q[uo]d uenit de blachichona ap[ud] suchonā ep[iscop]i australe parte capellano leprosor[um] q[uo]d manet i[n]t[er] m[er]ita  
dia. sicut cū tota alia tra. q[uo]d illi g[er]it. salicy. x. agras eadē die qua eccl[esi]a illo[rum] ab ep[iscop]o hulario concessit  
fuit s[er]uari. y hac donationē albrada. ytot. mea. y Geat[er] filia mea. J. p[ro]p[ri]et[er]u[m] demolinā. s[er]u[er]i. cū  
alia gessit. h[ic] testib[us] Magistro ioh[ann]e decano c[on]c[ilii]. Magistro Jordano. henrico archidiacono. Wido ne  
p[ro]p[ri]et[er] de bisep[iscop]o. p[ro]p[ri]et[er] capellano. Radulfo de greo de s[er]fod. pagano de blachitona.







"**Sci**ant presentes et futuri, quod ego, Rogerus de Fraxeto, pro animæ meæ salute, et pro animabus antecessorum meorum, **dedi** et concessi, et hac carta mea confirmavi, septem acras terræ, quæ jacent super altam terram insinual, juxta viam que **va**it de Blachintohona apud Suthonam, erga australem partem, Capellano Leprosorum qui manent juxta Sufordiam, similiter cum tota alia terra quam illi concessi, scilicet decem acras, **eadem** die qua ecclesiam illorum ab Episcopo Hilario Cices-**trensi** feci consecrari. Et hanc donationem Albreda, uxor mea, et Beatrix, filia mea, in perpetuum elemosinam similiter cum alia concesserunt: his testibus, Magistro Johanne decano Cices**trensi**, Magistro Jordano, Henrico Archidiacono, Widone presbytero de Biseption, Petro Capellano, Radulfo Clerico de Safford, Pagano de Blachintona."

## TRANSLATION.

"**Know** all, present and future, that I, Roger Ashgrove, for the salvation of my soul, and for the souls of my ancestors, have given and granted, and by this my charter have confirmed, seven acres of land lying together upon the high ground, by the highway leading from Blatchington to the south, to the Chaplain of the Lepers dwelling near to Seaford, in like manner as all the other land which I granted him, that is to say ten acres, on the same day that I caused their church to be consecrated by Hilary Bishop of Chichester. And this donation Albreda, my wife, and Beatrix, my daughter, have granted in perpetual alms in like manner with the other, the chief witnesses, Master John Dean of Chichester, Master Jordan, Henry the Archdeacon, Wido, presbyter of Bishopston, Peter the Chaplain, Ralph parson of Seaford, and Pagan of Blatchington."

In the way of illustration, the first question that arises is who was the Roger de Fraxeto who thus cared for the souls of him and his, and for the poor diseased bodies of his neighbours? To this I am reluctantly compelled to answer that I do not know. I think the scribe has omitted a mark of contraction over the surname, and that instead of *De Fraxeto* we should read *De Fraxinetto*, "fraxinetum" being mediæval Latin for a grove of ash trees. I have therefore no hesitation in rendering the name ASH GROVE. No such place as Ashgrove is now known in the neighbourhood, but it is not necessary to assume that Roger received his surname from a locality in this district. That he was of the equestrian order is apparent from the seal appended to the charter. This seal bears a strong general resemblance to the great seal of King Henry II. The

close fitting tunic, the conical Norman helmet, and the kite-shaped shield of the horseman, being common to both.

Roger Ashgrove had at the date of this charter no male issue. He was probably advanced in life; as his daughter and heiress was of age to give her consent to the benefaction; and at the death or marriage of this lady, the name of Ashgrove probably became extinct.

How long an interval had elapsed between the foundation of the Hospital, and this new grant of seven acres of land, does not appear. Roger's original endowment of his chapel with ten acres seems to have been insufficient for the purpose, and this supplementary grant probably followed not long after.

The land conveyed by this deed is identified with a piece which was known a century ago as the "Spital Land," as appears from an old sketch of part of the parish of Seaford in the possession of Mr. W. Figg, F.S.A. This land Mr. F. informs me, was part of the Tenantry Laines of Seaford; but although called seven acres, it really measured only 3 acres, 0 roods, 27 perches, these Tenantry acres being unusually small, containing in this instance only about  $72\frac{1}{2}$  perches each, and rarely exceeding 120 perches. It is right, however, to add that a portion of the land originally granted may have been dismembered at a subsequent period.

The date of the document is clearly fixed, by the names of the Witnesses, to the year 1172. John de Greneford was made Dean of Chichester that year, and Bishop the next, Master Jordan de Meleburn, the next witness, succeeding him as Dean. The third witness, Henry, Archdeacon of Chichester, took an active part in the subjugation of Battle Abbey to the authority of bishop Hilary. *Chron.* p. 86. Of the other witnesses it is only necessary to remark, that they all belonged to the locality, except, indeed, that Peter the Chaplain may have been a chaplain of the Bishop or of some monastery.

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## DOMUS ANACHORITÆ, ALDRINGTON.

BY THE REV. EDWARD TURNER, M.A.

BEFORE I enter on the subject of this Anchorage, and of Recluseriums generally, I must say a few words on the history of Aldrington itself; for who, that has no other knowledge of the parish than that which he has obtained from its present desolated appearance, and its proximity to the fast-increasing and fashionable watering-place, Brighton, and to that part of the South Coast Railway which lies between this town and Shoreham, would for one moment suppose that it could ever have been so situated, as to have possessed the requisite qualifications for a *Domus Anachoritæ*. And yet this was the case. An anchorite once selected it for his place of residence, as we learn from the *Episcopal Registers*, at Chichester, which tell us, that in the year 1402, the then rector of the parish applied for and obtained, the Bishop's license to enable him to establish himself as an anchorite here; and in doing so, he doubtless found in it at that time all the loneliness and quietude his pious heart could pant after, or his most ardent wishes desire.

Let us then see, what the respective positions of Aldrington and Brighton were at this early period. From the most authentic sources of information open to us, we learn that they were very different from what they now are. Brighton, in 1402, being "a poore fishing village" only, standing, for the most part, under the cliff; whilst Aldrington, which was about three miles distant from it, had a considerable population: nor is it too much to say, that as long as Aldrington was a seaport, Brighton was mainly indebted to it for its welfare and prosperity. Even so late as the commencement of the last century, though much reduced in population, it is stated still to have had two hundred inhabitants, or more, who occupied a row of houses near the sea. The authors of *Magna Britannia*, state, that in early times Aldrington possessed a very considerable village; but that in 1738, the year in which this

book was published, few of the houses remained, the greater part of them having been destroyed, as is supposed, during the memorable storms of 1703<sup>1</sup> and 1705. This part of the Sussex coast, too, had another powerful enemy to contend with. It had very early begun to suffer from sea encroachments, the *Nonæ* return estimating the loss of land thus sustained, in the three contiguous parishes of Hove, Aldrington, and Portslade, at very nearly 300 acres. And Budgen, in his *Survey of Sussex*, published in 1724, shows that these inroads had not then wholly ceased. For opposite to Aldrington he makes the following remark:—"It appears by an inscription at Hove parsonage," where, or in what way made he does not state, "that in the year 1699, the sea had gained on that coast six perches." While Brighton then has, for the last two centuries, gone on rapidly increasing in size, until its present resident population exceeds 60,000, and its number of churches is somewhat in proportion, Aldrington, on which it was once dependent, has continued to decrease, until it has become, as we now see it, a parish without either house or church.

At what time the church was suffered to fall into its present state of ruin, we have no certain information to show; but it was probably as late as the middle of the last century, when, as its houses had all disappeared, and it was left without an inhabitant, a church would be no longer required. In 1724, the parsonage was the only house remaining. In 1690, it appears to have had no poor of its own to relieve; as at one of the Quarter Sessions held at Lewes some time during that year, the parishes of Aldrington, Patcham, Hangleton, Blatchington, and Ovingdean, which were all of them of small extent, were ordered by the Justices there assembled, to assist Brighton in the support of her poor; the reason assigned being, that the town was at that time suffering partly from the inroads of the sea, and partly from the distress brought upon it by foreign and intestine commotions. At the present time, Aldrington contributes towards the relief of the Portslade poor. So small is the parish, that it consists of two farms only, comprising together about 720 acres, of which about two-thirds belong to the representatives of the late Hugh Fuller, Esq., of Portslade, and the other third to the Dowager Lady Amherst.

<sup>1</sup> See *ante* p. 55, Note 1.





ALDRINGTON CHURCH, IN RUINS.





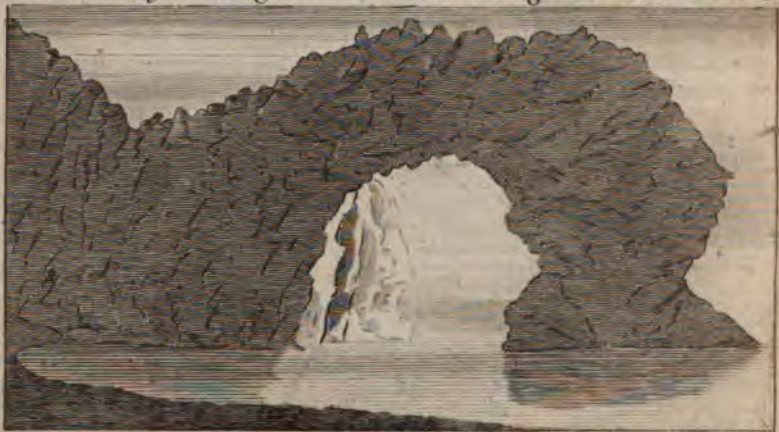




*Fig. 1. Hoove Church, near Brightelmstone. Sussex. p. 105.*



*Fig. 2. Ruins of Aldrington Church, near Brightelmstone. p. 105.*



*Fig. 3. Arched Rock, near West Lulworth.*



The patronage of the living, which has become a complete sinecure, is now vested in Magdalen College, Cambridge. Upon a vacancy taking place, and a fresh incumbent being appointed, he goes through the ceremony of "reading in," (as the performance of the full morning and evening services of our liturgy, and the reading the thirty-nine articles of the church, and making the customary declarations required by the Statute, are technically called,) mounted on the heap of stones, which, from the continued decay of the edifice, has greatly accumulated on its site, a ceremonial of not very frequent occurrence; and which, therefore, when it does take place, usually attracts a large congregation from the neighbouring parishes. The church was dedicated to St. Leonard; and all that now remains of it are portions of its eastern, western, and southern walls. Judging from what can now be traced of its form, it was a structure of the simplest kind. That it had a western tower is manifest from the parts of its walls which still remain; and it had probably a nave and chancel, between which there could not have been, in outward appearance at least, the usual distinction; the corresponding height of the east and west ends plainly indicating that the roof must have been straight throughout its whole length. At the east end were two small pointed arch windows, one of which only remains perfect; but from which we are able to determine that the church was erected some time during the thirteenth century. The church of the adjoining parish of Blatchington, also in ruins, has the same, except that they are round-headed, showing it to be of a rather earlier date. That Aldrington church had a Lady chapel attached to it, we learn from the Bishop's license; for it was to a chapel dedicated to the Virgin Mary, having communication with the church, that the occupant of the *Domus Anachoritæ* was privileged by it to have free ingress and egress at all times. I have met with no other mention of this chapel. The church stands near the western boundary of the parish, and quite at the extremity of the Lewes rape; its distance from the sea being about half a mile. It is one of the three parishes which, from the time of the Conquest, have constituted the Hundred of Fishergate; Portslade and Hangleton being the other two.

Of the earlier history of Aldrington but little is known. In Roman times, the *Portus Adurni* of the *Notitia Provinciarum*, one of the two great ports of the county, is supposed by Camden, Stillingfleet, and some other historians, to have been here; and that it was on this account chosen as a fit station for the *Exploratores*, destined to repress the incursions of pirates infesting it. In confirmation of which conjecture, the pottery and other Roman remains occasionally found here, and in the immediate neighbourhood, have been adduced. Portslade, too, is supposed to have derived its name from its being situated on the lade, or trackway, leading from the northern parts of the county to this port. Of these Roman remains, the most remarkable was a station opened in the year 1818, by that indefatigable archæologist, Mr. Douglas, the author of the *Nenia Britannica*, in the parish of Blatchington, which he supposes to be the ruins of a *Mansio ad Portum Adurni*, or residence of the præfect, or chief officer of the port, called *Comes Pitoris Saxonici*, and which he considers of great weight and importance, in finally deciding the *Portus Adurni* to be identical with the ancient mouth of the river Adur, to which this *mansio* was directly opposite; and which, situated as it was upon the high ground to the north, it completely overlooked. That this mouth was at Aldrington, does not admit of doubt; ample evidence of a river of considerable depth having once run parallel with the sea, between it and Kingston, everywhere manifesting itself in forming the new ship canal eastward of Shoreham harbour.

In the *Norman Survey*, Aldrington is called Eldritune; and in ancient deeds and documents, Aldertone, Aldington, Alrington, and Ederington. At the time this survey was taken, the manor in which it was situated was in the hands of a tenant, under William de Warren; and though in the rape of Lewes, a part of it was in the manor of Beeding, in the rape of Bramber. To this manor the advowson of the living appears from the *Tower Records* to have been some time appendant, and to have passed with it. Not to mention any other lords, we find from the *Monasticon Anglicanum*, that in the time of Henry III. it was vested with other property in the neighbourhood, in Hubert de Burgh, Justiciary of England, who obtained it by marriage with Beatrix de Warren; and



that he gave the church, together with that of Portslade, to the canons of the Premonstratensian Abbey of St. Radigund, of Bradsole, in Polton, near Dover, which was founded, according to Tanner, by Jeffrey and Thomas, Earls of Perth, and others; but according to Leland, by Hugh, a canon, and its first abbot (Tanner's statement being the correct one), for the sustenance of themselves and the pilgrims journeying that way.<sup>1</sup> Horsfield states, that at the time of the general dissolution of religious houses, the church of Aldrington belonged to the priory of St. Pancras, Lewes; and was then given to Thomas, Lord Cromwell, but it is not included in this king's valuation of the property and possessions belonging at that time to this priory; nor in any list of the churches in their patronage. On a reference to the patent of the grant to Cromwell, it appears that Aldrington is not among the rectories or vicarages belonging to St. Pancras, but is to be found among the general words referring to hospitals, tithes, oblations, &c., in various parishes.<sup>2</sup> It is clear, therefore, that the monks of St. Pancras had some property here (though not the church); as they had also, "at Estfield *juata* Aldrington," in 1392, "a portion of the tithes of lambs, wool, and cheese."

We now come to the history of the *Domus Anachoritæ*, Aldrington, the more immediate object of my paper. It appears, as I have already stated, from the *Registers* of the diocese of Chichester, that in the year 1402, Thomas Bolle, "chaplain," as he is called, and "rector of the parish of Aldrington," petitioned the bishop for a license to construct a cell near to the parish church, in which to pass in solitude the remainder of his days, and to devote himself to the life of an anchorite; which petition his lordship was pleased to grant. Of his previous history we know nothing more than the little which is set forth in the petition and license. From his being called a chaplain, we may infer that before he became the rector of Aldrington, he had been a canon of St. Radigund.

We learn from Mosheim, Fosbrooke, the compilers of the *Monasticon Anglicanum*, and other writers on monastic subjects, that the Religious Order of Anchorites was one of very great antiquity; and that it had reference in the early primi-

<sup>1</sup> It may have been the subject of the arbitration at South Malling, between the Prior of Lewes and Abbot of St. Radegund,

in 1261. See *Suss. Arch. Coll.* III. p. 197.

<sup>2</sup> *Rot. Pat.* 29 Hen. VIII. p. 2, m. 14.

tive church to monks, who were so called from their habit of withdrawing themselves from society (*ἀπὸ τοῦ ἀναχωρεῖν*) for the better performance of some of the severer religious duties, and from their living in private cells, apart from the world. Of this order were the first founders of Monachism in Egypt and Palestine; some of whom lived in caves hollowed out of rocks, such as those which I have described in my Uckfield paper, as still to be found at Buxted and Hastings. Of this kind, St. Chrisostom tells us, were the monks of Mount Casius, near Antioch; while others lived in little tents and huts of the rudest structure. These were called Hermits. Others were shut up in small cells, and these were called Anchorites, or Recluses. The former order were of much greater antiquity than the latter.

This order, which was very prevalent in the days of the venerable Bede, was one distinguished for the great severity of its observances. At its first establishment, they who professed it were driven to frequent the wildest and most inaccessible deserts, often to avoid some impending persecution, where they debarred themselves the use of a covering of any kind; from which circumstance they derived the name of hermits. Shelter, either by night or day, was not consistent with the strictness of their rule; and for nourishment, they depended entirely upon roots and herbs, and other spontaneous productions of the earth. They were seldom stationary, their life being spent in wandering about from place to place, without having any fixed abode; reposing at night wherever the darkness might happen to overtake them, and spending their time in fasting, meditation, and prayer.

Such was the life of a hermit previous to the Norman Conquest. But after the introduction of the Norman Rule, the severity of their discipline was much relaxed; and we find them, instead of *avoiding, drawing near* to towns, probably for the sake of the alms and benefactions, which they were thus enabled the more readily to obtain. Hermitages were often near to the gates or posterns of cities and towns. There was a hermitage at Chichester near to the western gate or postal of that city, which was called the Hermitage of St. Cyriac, a saint of whose history I have no knowledge. A subterraneous passage running from this postern for some distance



under the city walls is supposed to have been connected with this cell. The hermit occupying it is mentioned in the *Register* of Bishop Robert Rede, as having had granted to him by this bishop in 1304 the privilege of selling an indulgence of forty days to such benefactors, as might contribute towards the repairs of his chapel or oratory.<sup>1</sup> Of the original foundation of this hermitage we have no account. Hermits were divided into nine different orders, each of which was designated after the rule the professors of it followed; as the Hermits of St. Augustine, St. Benedict, St. Cyriac, St. Paul, &c.

The mode of life practised by the Order of Anachorites, or as they are now more commonly called Anchorites, or Recluses, was in many respects very similar to that observed by Hermits, though they were a totally distinct class from them, and were guided by wholly different rules and regulations. Their principal difference lay in this, that while Hermits avoided the abodes of men, Anchorites lived in chambers or cells usually attached to some part of a church, or in a separate building in a churchyard. Hermits too, wandered about, whilst Anchorites passed their whole life in cells, which they never left. Each was admitted to his class by a separate service, the one being called the *Benedictio Heremitarum*, the other, the *Servitum Anachoritarum*, or *Includendorum*. To the latter service I shall have occasion again to refer presently.

From two papers, one on the subject of *Domus inclusi*, or habitable chambers found in many of our churches, read by Mr. M. H. Bloxam before the Lincolnshire Diocesan Society, in the year 1853; and the other on *the Remains of Penitential Cells*, read by Archdeacon Churton at a general meeting of the Yorkshire Architectural Society, in the same year, we obtain many interesting particulars connected with the order of anchorites. The custom for holy men to submit themselves to be shut up in private cells that they might be enabled to devote themselves without fear of interruption to a self-denying and contemplative life, and to offer vows to God, appears from these papers to have prevailed in France as early as 541 of the Christian æra, and to have been introduced generally into this country sometime between the years 589 and 1115. It commenced by certain abbeys selecting some

<sup>1</sup> See, also, the *Hermitage of Westbourne*, ante p. 80, Note 1.

member of their establishment, who appeared to them to be the best qualified for such a life by his superior advancement in religious attainments, and who was willing to resign himself up to the patient endurance of those austerities, which would be the necessary consequence of his doing so; and then shutting him up apart from the other members, that he might for the remainder of his life, indulge without distraction in the contemplation of heavenly things. The building in which he was included, and which was called a *Recluserium*, was generally situated at a short distance from a monastery; some religious houses, and more particularly nunneries, having many such buildings belonging to them. For, strange as it may appear, females were among the earliest of those that gave themselves up to this state of total retirement and seclusion from the world.

The cells constructed for the use of these monks and nuns, before they became a separate religious order, were at first erected, as I have just said, around the monastery: but after they had established themselves as a distinct class, they no longer confined themselves to the precincts of the convents, but, for the greater facility of practising religious exercises, dwelt in cells attached to parish churches, or erected in some part of the churchyard. In the thirteenth and fourteenth centuries, and perhaps earlier, the greater part of them were, like that of our Aldrington Anchorite, attached to the church, and placed in such a position as to enable the recluse to see the altar, and hear the service when it was performed. The doors of these cells were kept constantly closed, and were locked upon their inmates, so that admission into them, or escape from them, became impossible, after the anchorite was once inclosed. In some instances they were walled up like a tower; the only means of communication with the inmates in that case being by a kind of garret window, through which food was passed to them, and they received the Holy Communion when it was administered in the church. In Bavaria, according to Rader's *Rules for Solitaries*, the cell of the anchorite was required to be of stone, and twelve feet square. It was to have three windows, one commanding a view of the chancel, through which to convey the eucharistic elements to the recluse; the second was to be opposite to this for the ad-



mission of the necessaries of life ; and the third high up towards the roof, for the purposes of light only. This might be closed in with glass or horn.

No particular part of the church appears to have been prescribed for the erection of these cells. They might be fixed to the nave or chancel at the option of the recluse, provided they had an opening through which a view of the altar might be obtained. And as this was best secured by a cell erected against the chancel wall, they are usually found in this position. This was the situation of the Aldrington Anchorage, and of the greater part of those that Bloxam instances in other counties ; our own county affording us no remains of a cell in any of its churches, that I am aware of, unless the parvises, or rooms occasionally found over church porches, may be so considered. Bloxam thinks that they may ; indeed his opinion is, that they were originally built for this purpose, and in proof of it, he refers to Dickenson's *History of the Cathedral Church of Southwell*, which mentions a room over the porch of the chapel of Holme, still called after the anchoritess, who is supposed to have inhabited it, "Nan Scott's chamber." Rooms, too, may be sometimes traced over ancient vestries, which were, no doubt, originally built for the same purpose ; and sometimes even the vestries themselves will be found, upon examination, to have been ancient cells. Archdeacon Churton speaks of anchorites selecting as their place of seclusion, a loft high up in a steeple tower. In such a position, he says, Peter the Venerable, Abbot of Cluny, took up his residence, that he might the more readily abstract his mind from the things of this world, and devote his time and attention to divine meditations day and night. And it had this advantage, that when thus mounted high above all mortal things, he seemed, with the angels, to be present at the nearer vision of his Maker.

From the end of the twelfth to the commencement of the sixteenth century, not only had most of the ancient towns in the kingdom anchorages attached to their churches, but Norwich, Coventry, Northampton, and other large places too numerous to mention, were remarkable for the number of their anchorages. Most of them were a part of the fabric of the church ; but a few stood in the churchyard, in which cases the rule was that the anchorage, if the recluse was not walled in

should be in such a position, as to admit of free communication with the church. Mabillon, a celebrated Benedictine writer, and French annalist, mentions under the year 589, many female recluses as dwelling in and about, the church of the Holy Cross belonging to the Abbey of St. Radigund, to which I have already stated the church of Aldrington belonged. And about three centuries later it appears to have been by no means unusual, for pious women of the better class, as they found themselves advancing towards the close of life, to take up their abode as recluses within the precincts of some neighbouring monastery.

That such a severe mode of life might not be adopted hastily and without due consideration—the 41st of the canons of Trullo, ordained in 692, required, that all such as were desirous of passing the life of an Anchorite, should undergo a certain preliminary period of probation; such as confinement for a specified period, which was generally a year or more, to a cell in a monastery. And if, at the expiration of this time, the candidate for seclusion still persisted in wishing to devote himself to the life of a recluse, such wish was to be signified, if he were a monk, to the abbot or prior of the house to which he belonged, who, after the lapse of another year, during which time he was again to associate with his brethren, was then to examine him, and if he found him sincere in his intention to withdraw from the world, he was allowed to do so. But if he was not a monk, two years' probation was to be undergone, and two years' notice given to the bishop; at the expiration of which time, if his lordship was satisfied, inclusion might take place. “Nec oportet quenquam inclusum fieri sine episcopo constitutum, ut ab episcopo, aut ab alio presbitero interrogatur ac moniatur, quatenus ipse devotus suam conscientiam scrutaretur, utrum bonâ aut malâ sanctitate appetit.”<sup>1</sup> The bishop was also farther required to be present at the ceremony of the inclusion; that he might take part in the special service appointed to be used. What this ceremony and this service were, we learn from that part of the Pontifical of Lacy, Bishop of Exeter in the fourteenth century, which has more immediate reference to *Reclusio Machoritarum*, and which corresponds with that used

<sup>1</sup> Harl. MSS., 873, page 18.



in the diocese of Sarum. They were of a religious character, and in many respects resembled those practised with a person on his death-bed. Extreme unction was first administered, and the commendatory prayer for the soul of the recluse next offered up, that he might be prepared for death whenever it might take place; and then a part of the funeral service was read, during which the anchorite was admitted into his cell, and the door closed upon him for ever, by the presiding bishop putting his seal upon it, if the recluse was not walled in; after which the door could not be again opened except a necessity for doing so should arise, such as the dangerous sickness of the recluse, or his being at the point of death. As the anchorage was sometimes spoken of as a sepulchre, and the anchorite, once enclosed, was thenceforward considered as dead—and dead he was, as far as bidding adieu to all earthly things was concerned, might not this have led to the erroneous notion, that, as a punishment, monks and nuns were sometimes buried alive?—a mistaken idea into which the great northern bard has fallen, in common with some other poets and antiquaries, and which he has introduced into the second canto of his *Marmion*.

Nearness to a monastery or city, was another point duly to be considered in fixing upon the site of a *Reclusorium*, or *Domus Anachoritæ*; without which the bishop's license might be withheld; the object of such proximity being, the better chance of securing a ready means of subsistence for the anchorite. This requisite must, from some cause or other which does not appear on any of the instruments authorising our Aldrington Anchorite's seclusion, have been dispensed with in his case; probably from his possessing sufficient means of subsistence to satisfy the bishop himself, though this is not stated to have been the case. For the *Domus Anachoritæ* at Aldrington was not near enough to any city or monastery for its recluse to have profited by the hand of charity in this way. In 1402, Brighton was an inconsiderable place; the town of Lewes, and the city of Chichester were too distant to be made available for the supply of gratuitous sustenance; and the nearest monasteries would be Lewes priory to the north-east, and Beeding priory to the north-west; each of which would be eight or ten miles off. For at the time this cell was

licensed, the Carmelite Friars had been driven away from Shoreham by sea encroachments, and had settled themselves at Beeding. Nor could the profits of the living of Aldrington have been any longer made available for his support, though he is still described as the rector; for it appears from the bishop's license that he had resigned the incumbency, previous to his application to the bishop, for his permission to become an anchorite. That upon this important particular, the bishop had in some way satisfied himself, previous to his license being granted, there can be no doubt; because, had he failed to do so, and it should afterwards be found that any recluse so licensed was destitute of the means of living, the bishop licensing him might have been called upon to make good the deficiency.

Two other requisite qualifications for the bishop's license must not be passed by unnoticed. They are, first, the quality of the person desirous of becoming an anchorite, viz., whether he was of a religious or secular order; whether he was clerk or layman; whether he was old or young. Our Aldrington Anchorite having been rector of the parish, was of course a clerk; what his age was does not appear. Secondly, a monk could only become an anchorite by his own free will and choice. The doing so must have been his own unbiased act and deed.

But towards the end of the ninth century, the stringency of the forms and rules previously in force, were considerably modified and relaxed. It was no longer required that cells should be a part of the fabric of the church, but they might be in the churchyard, or even just without the churchyard fence, the only point looked to, being ready access to the church. The anchorite too, was no longer confined to his *domus* or *reclusorium*; but as a garden was now often attached to it, he might labour in this for his health and profit. If too, the recluse were a priest, he was allowed to retain the power of confession and absolution; for the exercise of which privilege, a small oratory was added to his cell. Nor were anchorites any longer compelled to pass a solitary life. Many might dwell together in one common enclosure; when so congregated, they were not at first permitted to hold out the right hand of fellowship to each other, and their cells or tents were still directed to be separate, and at a certain distance



one from the other, and each anchorite was required to provide his own daily sustenance, independently of the rest; yet they might communicate with each other, if it became necessary to do so, by means of a window, provided their cells were dis-united. The custom for anchorites so to congregate was more practised abroad, than in this country; and instances are recorded of their being employed abroad in missions to the Pope;—but these were of rare occurrence.

The usual dress worn by anchorites was a frock, if they were laymen; and a cape if they were priests. Disciples were sometimes entrusted to their care, to be brought up by them; but they were not allowed to dwell in the same anchorage with them; and after they had passed a certain novitiate, they were obliged to become anchorites themselves.

That this mode of ascetic life was not without its early attendant abuses, is manifest, from the statutes passed by Richard de la Wych, Bishop of Chichester, commonly called St. Richard, in the year 1246, and which are to be found in Wilkins's *Concilia*; in which he enjoins recluses not to receive or entertain any persons in their anchorages, that no untoward suspicions may arise, and to have the windows of their cells, for the same reason, as narrow as they conveniently can be, that no intercourse may take place through them. They were also farther enjoined, to hold no communication, except with persons who were known to be of unblamable character and conduct. And he farther directs the custody of the vestments of the church, not to be entrusted to female recluses, except in cases of necessity.

Bloxam seems to think, that an inspection and examination of the Episcopal *Registers* of the different dioceses throughout the kingdom, would result in much additional light being thrown on this, at present, but little known religious order. What information the *Registers* of other dioceses may contain, I am unable to say, not being acquainted with them; but as far as those of the diocese of Chichester are concerned, I can confidently assert that he is mistaken. I have gone carefully through the whole of them, and have found no allusion to any other anchorage than the one of Aldrington. But this may arise from the existing *Registers* being of rather too late a date to admit of much being found in them bearing on the subject.

It is to be regretted, on many accounts, that all the earlier Chichester Episcopal Records are missing, a few copies of particular deeds only, being preserved. Dugdale, in his *Antiquities of Warwickshire*, gives the license of Roger, Bishop of Coventry, granted in 1362, for the inclusion of an anchorite in that city; being moved, the bishop states, to accede to his request at the instigation of Isabella, Queen of England, and consort of Edward III., who seems to have been a great favourer of this order, and the solitary mode of life which they pursued.

The scantiness of the knowledge we possess with regard to the history of this very ancient religious class, is thus alluded to by Becon in his *Reliques of Rome*, published in 1563, and though the extract is a long one, I make no apology for introducing it, for it bears too closely on the habits and manners of anchorites, and is, in other respects, too interesting to be omitted altogether, or even to be abridged on the present occasion. Speaking on the subject before us, in the quaint language of the period in which he lived, he says—"As touching the Monastical Sect of Recluses, and such as be shutte up within walles, there unto death continually to remayne, giving themselves to the mortification of carnal effectes, to the contemplation of heavenly and spirituall thinges, to abstinence, to prayer, and to such other ghostly exercises, as men dead to the worlde, and havynge their lyfe hidden with Christ, I have not to write, forasmuche, as I cannot hitherto fynde, probably in any author, whence the profession of anchers and anchresses had their begennyng and foundation; although in this behalf I have talked with men of that profession, which could very little or nothing say of the matter." He then goes on to tell us, why, having adopted Judith as their patroness and great exemplar, he considers them wrong in doing so, which leads him to speak disparagingly of their mode of life. "Notwithstanding," he continues, "as the whyte fryers father their order on Helyas, the Prophet (but falsely), so, likewise, do the ankers and ankresses make that holy and virtuous matrone, Judith, their patroness and foundresse. But how unaptly who seeth not? Their profession and religion diffreth as far from the maners of Judith, as light from darknesse, or God from the devill, as it shall manefestly appere to them



that will diligently conferre the historye of Judith with their lyfe and conversation. Judith made herself a pryvye chamber, where she dwelt (sayth the Scripture), being closed in with her maydens. Our recluses also close themselves within the walles, but they suffer no man to be there with them. Judith wore a smocke of heare, but our recluses are both softly and finely apparaled. Judith fasted all the dayes of her life, but few excepted. Our recluses eate and drinke at all tymes of the beste, being of the number of them—*Qui curios simulant, et Bacchanalia vivunt.* Judith was a woman of a very good report. Our recluses are reported to be superstitious and idolatrous persons, and such as all good men flye from and avoyde their company. Judith feared the Lord greatly, and lyved according to his holy worde. Our recluses fear the pope, and gladly doe what his pleasure is to command them. Judith lyved of her own substance and goods, putting no man to charge. Our recluses, as persons only borne to consume the good frutes of the erth, live idely of the labour of other men's handes. Judith, when tyme required, came out of her closet to doe good unto others. Our recluses never come out of their lobbeies, sincke or swimme the people. Judith put herselfe in jeopardy for to doe good to the commune cuntrye. Our recluses are unprofitable cloddes of the erth, doing good to no man. Who seeth not now, how far our ankers and ankresses differe from the maners and lyfe of this virtuous and godly woman, Judith, so that they cannot justly claime her to be their patronesse? Of some idle and superstitious heremite borrowed they their idle and superstitious religion. For who knoweth not, that our recluses have grates of yron in their spelunches and dennes, out of the which they looke, as owles out of an yvye todde, when they will vouchsafe to speake with any man, at whose hand they hope for advantage. So reade we in *Vitis Patrum*, that John the heremite, so inclosed himself in his heremitage, that no person came in unto him; to them that came to visite him, he spake through a windowe onely. Our ankers and ankresses profess nothing but a solitary lyfe in their hallowed houses wherein they are inclosed, wyth the vowe of obedience to the pope, and to their ordinary bishop. Their apparell is indifferent, so it be dissonant from the laity. No kind of meates they are forbidden to eate. At

midnight they are bound to say certain prayers. Their profession is counted to be among all other professions, so hardye, and so streight, that they may by no meanes be suffered to come out of their houses."

But useless, in a public point of view, as the life of an anchorite may for the most part be considered, instances are recorded of their making the fine arts their particular study and employment. Bilfrith, a celebrated Saxon recluse, was, Strutt tells us,<sup>1</sup> the great promoter of the Art of Design in England during the eighth century; and that it is to him we are indebted for the representation of the Evangelists with the symbolical animals over their heads, as they are ascribed to each by the Prophet Ezekiel.<sup>2</sup>

Recluses often lived to a very advanced age. Some are stated to have been shut up in their cells forty or fifty, others sixty or seventy years; while one is recorded to have lived in seclusion the incredible number of ninety-seven years. Their temperate habits would conduce to longevity.

The earliest anchorite in this county, of which we have any information, is Mangnus of St. John's Lewes; of whom we have no other knowledge, than such as we are able to obtain from the inscription which was discovered engraved on the stone, forming the circular arch of the Norman doorway leading into the chancel of the church, when it was taken down in 1587. Nothing was thought of it at the time; and it would probably have been lost for ever, had not "some lovers of antiquity," as they are described, residing in Lewes, of whom, no doubt, that excellent antiquary Mr. Rowe was one, anxious for the preservation of so early and interesting a memorial, collected the stones and placed them in their original form against the south wall of the church, beneath which was subsequently placed the coffin stone, or monumental slab, seen in the annexed engraving, which was found in digging in some part of the churchyard; and was so disposed of under the erroneous impression that it had covered the mortal remains of Mangnus; and for its preservation when the *old* church was entirely pulled down, we are indebted to the zealous exertions of Mr. M. A. Lower, who secured it a place in the *new*.

<sup>1</sup> Strutt's *Manners &c. of the English*, Vol. iii. p. 181.

<sup>2</sup> *Ezekiel* i., 10.



The inscription, which consists of four hexameter lines in Monkish Latin, and Anglo-Saxon character—for where the letters are of a later date, they are interpolations, made probably at the time it was discovered, to fill up vacancies found to exist—and which is, upon the whole, in a tolerably perfect state, a small portion only being missing, is as follows:—  
 “Clauditur hic miles, Danorum regia proles, Mangnus nomen  
 ei, Mangne nota progeniei; Deponens Mangnum, se moribus  
 induit agnum, Prepete pro vitâ, fit parvulus Anachorita.”



From it we learn, that this Mangnus was a knight of some fame, and of the royal race of the Danes; but that becoming disgusted with the world, and all earthly things, the vanity and vexation of which his own unhappy experience had taught him, he retired from society, and became an anchorite.

It will be observed that I have treated this inscription not as an epitaph, in which light only it has heretofore been considered, but as referring solely to the fact of his retiring from the world, and inclusion as an anchorite. Its whole bearing, as well as the force of particular expressions made use of in it, have led me to take this different view of it. “Clauditur,” with which it commences, is, in my judgment, a term much

more applicable to reclusion *during life*, than to confinement in a tomb *after death*. The word "hic," too, in an inscription over a doorway, would seem to point more appropriately to the situation of his cell, than to the place of his burial. The construction which I put upon these two words is, "here is shut in as an anchorite;" and from them I am led to infer, that the situation of Mangnus' cell was just on the outside of this doorway, which would then become his means of access to the church. Placed in such a position, and engraven possibly by himself during the period of his inclusion, it would not only be useful as a record of the fact of his having become an anchorite, and of his own submissiveness in so doing; but it would be to him a constant monitor, how much more conducive to earthly happiness the practice of contentedness and self-denial is, than giving way to strife and envying; how much more the comfort of life depends on the exercise of humility and condescension, than in vain attempts to secure worldly greatness and honour.

The next Sussex Anchorites of which we have any authentic accounts, are those to whom St. Richard in 1242 bequeathed sums of money varying in amount from five to forty shillings each. They were Friar Humphrey the recluse of Pagham, the female recluses of Houghton and Stopham, and the recluse of Hardham, in the western division of the county; and the female recluse of the Blessed Mary of Westoute, a parish now incorporated with St. Ann's, Lewes, in the eastern. That anchorites were frequently the objects of such charitable bequests, we have abundant proof. In 1415, Henry, third Lord Scrope of Masham, made bequests to a considerable number of anchorites residing in different parts of the kingdom; among which our Aldrington anchorite is not to be found. He might, however, have profited by his lordship's beneficence, under the general clause with which this part of his will concludes, viz., "Also I bequeath to every other anchorite and anchoritess that can easily be found within three months after my decease, vjs. viij*d*."

The only remaining Sussex anchorite of whom I can find any notice among our county records, is our Aldrington recluse; Bishop Robert Rede's license for whose inclusion, and the petition of the Dean and Chapter, at whose request the



license was granted, each of which contains many interesting particulars connected with the reclusion of this anchorite, are as follow :—

“ Item, 20<sup>o</sup> die mensis Decémbris, in ecclesiâ cathedrali Ciestrensis, Dominus reclusit Dominum Willielmum Bolle, capellanum, rectorem ecclesiæ parochialis de Aldryngton, sue diocesis, in quendam habitationem in cemeterio ex parte boreali dicte ecclesie contiguam, ad exercendum in eâdem vitam anachorite et reclusi ad terminum vite sue. Qui renunciavit literas alias per Decanum et Capitulum pro habitatione ibidem ad suum usum construendâ concessas; et habuit novas literas a Domino edificationis facte, et reclusionis faciende ad terminum vite sue, quarum tenores inferius distribuuntur. Qui etiam tunc quendam resignationem de suâ ecclesiâ ob signo et subscriptione magistri Ricardi Swetapule, notarii publici, alias conceptam, et coram ipso exhibitam per ipsum absque aliquali compulsione vel metu interpositam fatebatur voluntarie tunc ibidem, quam Dominus admisit protinus. Tenor vera literarum Decani et Capituli eidem concessarum, et per Dominum revocatarum talis est.

Johannes Maydenhithe, Decanus et Capitulum Ecclesie Ciestrensis, dilecto nobis in Christo Domino, Willielmo Bolle presbitero, salutem in eo, qui est omnium vera salus. Tue devotionis experientia nobis commendata ejusque contumacia Dei gratia habenda, nos inducunt, ut vota tua, que in te firmo et stato, ut credimus, concepto proposito, altissimus inspiravit Deus, et tui coadjutores exinde affecti favoribus et gratiis, quam cum eo poterimus, prosequamur. Tuis igitur in hac parte nobis porrectis precibus favorabiliter inclinati, spatium ejusdem aree in cemeterio dicte ecclesie ex parte boreali ejusdem in latitudine viginti sex pedes in se continentis, juxta quendam locum angularem vacuum, pro habitatione construendâ, in qua relictis curis secularibus, solitarie et anachorite vita Deo perfecte militaturus, perpetuo recludi desideras, una cum ingressu et egressu in capellam Beate Marie eidem loco contiguam, pro divinis inibi celebrandis tibi ad terminum vite tue in usus habitationis, Dei et caritatis intuitu, concedimus per presentes. In cujus rei testimonium sigillum nostrum commune ad causas presentibus est appensum. Datum in domo nostra Capitulari secundo die Mensis Junii, Anno Domini, 1402.”

And then follows the license of the bishop, of which the following is a copy:—

“Omnibus ad quos presentes literas pervenerint, Rober- tus permissione divinâ Ciestrensis Episcopus, salutem in Do- mino sempiternam. Sincere devotionis propositum, et sancte commiserationis exemplum dilecti nobis in Christo Domini Willielmi Bolle, rectoris ecclesie parochialis de Aldryngton, nostre diocesis, qui, relictis hujus mundi secularibus negociis, sue mentis affectu totis viribus ad solitariam, et paupertatis vitam dirigere jam intendit, nos inducunt, ut suis piis desi- deriis in Domino annuamus. Ad laudem igitur et honorem Sancte et Individue Trinitatis, Beate Virginis Marie, Beati Ricardi, et omnium Sanctorum, habito primitus super hoc, cum dilectis filiis Decano et Capitulo ecclesie nostre Ciestren- sis tractatu diligenti dedimus, concessimus, ac concedimus, et per presentes confirmavimus Domino Willielmo Bolle pre- dicto unam placeam in cemeterio juxta borealem partem eccle- sie nostre predictæ jacentem, continentem in latitudine viginti quatuor pedes, et in longitudine viginti novem pedes, habend- am, edificandam, et sustinendam dictam placeam, cum suis pertinenciis, post edificationem ejusdem suis propriis sumpti- bus et expensis, et ad inhabitandum, ducendum, et exercendum in eâdem vitam anachorite et reclusi ad terminum vite sue in placea et manso per ipsum super placeam ejusmodi edificando. Itaque post recessum vel decessum dicti domini Willielmi Bolle, dicta placea, cum manso habitationis, et suis pertinen- ciis, ad dispositionem nostram, vel successorum nostrorum plene, libere, et integre revertaretur. In cujus rei testimonium sigillum nostrum presentibus est appensum. Datum in ma- nerio nostro de Amberle ultimo die mensis Maii, A.D. 1402, et nostre translationis sexto.”—*Register Episc. Reade*, p. 105.

In conclusion, I beg to tender my warmest thanks to the council of the *British Arch. Association*, for the loan, through their treasurer, T. J. Pettigrew, F.R.S., F.S.A., Esq., of the block from which the engraving of Mangnus tomb is taken.

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An article, at p. 331, of the April number of the *Gentleman's Magazine*, gives a very interesting account of the Church of St. Duileck, commonly, but corruptly, called St. Doulagh, in the county of Dublin, Ireland; together with a few brief notices of the anchorites of the middle ages. In it some important and new points, connected with the habits and manners of this class of devotees, are brought out.

This church, or, as it may be more appropriately called, chapel, appears to have been erected, at a very early period, expressly for the residence of an anchorite; and is *one of the most, if not the only, perfect* specimen of an anchorage to be met with in the United Kingdom. In an account of it, written and circulated by a committee appointed to collect funds by means of public subscription for its reparation and future preservation, its style is stated to be very incongruous; displaying as it does in its different parts, architectural features of almost every period of the church's history. It is supposed to have been built as early as the year of grace 600; but it has evidently been added to, and much altered since then, to suit the taste and convenience of later anchorites. Its prevailing style is that of the 13th century; Dr. Reeves, who published an account of it in aid of the reparation fund, thinks of the 14th century. The building, which has an embattled central square tower, consists altogether of seven rooms, which are supposed to have been thus appropriated. The room on the ground floor, as the refectory; over this was the dormitory; and higher still in that part of the tower which rises above the roof was another small room, the use of which is not stated. North of this was the chapel, having a small cell over it; and high up in the building is a very small room left in the solid masonry work, which is called "St. Doulagh's bed." How this was approached does not very clearly appear. Does not the situation of this room support the conjecture which I have ventured to make in my account of the Buxted Rock's *Hermitage*, that the small room, marked D, in the plan (see p. 14), was used as a cubiculum?

Such was the building of the chapel of Doulagh, and such the accommodation which it afforded for an anchorite habitation. In the chapel is the founder's altar-tomb, and under the floor of this room are supposed to be interred the remains

of successive anchorites ; it being customary, Dr. Reeves tells us, and he quotes authority for the assertion, not only for anchorites to be buried in the cells which they occupied, a point new to me in their history, but they were accustomed to say daily mass, standing over the feet of the deceased ;—by the side of whose graves their own lay continually open, often occupying nearly a fourth part of the space allotted for their abode, and serving as a perpetual memento of the still narrower home to which they were hastening. These graves, a portion of which, Sir Henry Piers in his account of another Irish anchorite, whose cell was situated at Fore in the county of Westmeath, and which existed in his day, 1682, tells us, the incluses were accustomed to dig, or rather *scrape*—for in their construction they used no other tools, than their own nails. The cell of this anchorite he describes as the “sole of the religious of this kind in Ireland.” And he then goes on to state, that the occupant of this cell, at the time, had made a vow never to leave it ; which he most strictly fulfilled. *His* was perpetual inclusion. His dwelling-house consisted of little more than the chapel ; the remaining accommodation afforded him being about as much as a tall man would require to stretch himself upon, if he laid himself down on the floor ; his attendants being accommodated in an outhouse. So highly was he esteemed for his sanctity and devotion, that he was frequently visited by the more than ordinarily devout of the surrounding neighbourhood and country, who were in the habit upon such occasions, of making offerings on his altar, which aided him in his means of subsistence. But besides this, he had among the less devout, persons called proctors (procuratores), who were continually going about soliciting alms for him. He was called in the Irish language, *cloch angoire*, or “the man in stone.” All the exercise this anchorite was enabled to take, was on what is called “his terras,” which was the space immediately over his cell, and which was so limited, that he could scarcely, Sir William Piers tells us, in doing so, “stretch forth his legs four times.” There is evidence of this anker house having been constructed previous to the year 1291. Its site is still locally designated, “the anker ;” and at the general dissolution of monasteries was found to be possessed of lands called “the anchorite’s



lands." It is now used as the burial vault of the family of the Earls of Westmeath.

Like the cell of the Aldrington Anchorite, that of St. Doulagh, was attached to a chapel dedicated to the Virgin Mary; as we learn from a letter of indulgence issued by Nicholas Fleming, Archbishop of Armagh, dated 1406, and preserved among the records of that see; by which forty days were granted to all such faithful Christians as should contribute towards the sustentation and reparation of this chapel. In 1506, John Young was the chaplain; to whom John Bunnell, granted in that year messuages, lands, and tenements, with their appurtenances of the value of £4. per annum, for the maintenance of a chantry in this chapel. The most material alterations in the building, probably took place at this time.<sup>1</sup>

<sup>1</sup> As the estimated cost of repairing this building is only £150. it must be the wish of every sincere archaeologist, that the Committee may soon find themselves

in a position to preserve from the utter ruin which now threatens it—"one of the most ancient and interesting of Irish Ecclesiastical structures."

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NYLAND AND HILLAND IN BALCOMBE,  
WITH NOTES ON THE OLD MILITARY TENURE OF LAND BY  
KNIGHT SERVICE.

BY J. P. FEARON, ESQ.

“ALBEIT the reader shall not any one day (do what he can) reach to the meaning of our Author or of our Commentaries; yet let him no way discourage himself, but proceed: for on some other day, or in some other place, that doubt will be cleared.” With such words of comfort and hope did the great author of the *Institutes* lead on his students to the dry subject of Littleton’s *Tenures*. The exhortation which they contain may not be on the present occasion without its use.

**Elizabeth**, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, to her Escheator in the county of Sussex greeting. WHEREAS, by a certain Inquisition taken before Thomas Woodgate, gentleman, late our Escheator of our county aforesaid, in pursuance of our command after the death of Thomas Culpeper and returned into our Chancery it is (among other things) found. That the same Thomas Culpeper was seized in his demesne as of fee of and in a messuage, and certain lands, meadows, pastures, feedings, and woods, called Nylande, and certain other lands parcel of certain lands called Hillande in Balcom, in our county aforesaid, and that the last-mentioned premises are held of us *in capite* by an unknown part of a knight’s fee, and the other lands and tenements are held of others who hold of us. And that the aforesaid Thomas Culpeper died seized of the premises on the 13th day of April, in the forty-fourth year of our reign, Edward Culpeper being his kinsman and next heir, and being at the time of the death of the said Thomas Culpeper of the age of twenty-six years and upwards. And because the said Edward being of full age as it is stated, hath paid in our court of wards and liveries according to the form of the statute in that case made, all issues and profits of all the said premises whatsoever, with their appurtenances due to us from the said time of the death of the said Thomas Culpeper to the 27th day of November last past, as by the certificate of the master and officers of our said court remaining of record in our Chancery, more fully appears. We for eightpence to us in our Hanaper paid, have respited the Homage of the said Edward to us in this behalf due, until the Feast of the Nativity of St. John the Baptist next ensuing, and we have received the Fealty of the said



Edward in this behalf likewise due, and have rendered up to him all the premises whatsoever. We therefore order, that having first taken security from the said Edward for his reasonable Relief to be paid to us to our Exchequer, you do cause full seizin to be without delay made to the said Edward of all the premises whatsoever, with the appurtenances in your bailiwick, which, by reason of the death of the said Thomas Culpeper were taken into our hands and still remain in our hands together with the issues and profits thereof received from the said time of the death of the said Thomas Culpeper to the aforesaid 27th day of November, saving all just rights.

Witness ourself at Westminster the 7th day of February in the forty-fifth year of our reign (1603). By bill of the Court of Wards and Liveries.  
H. EGERTON.

The document of which the above is a translation, may be taken as an illustration of the feudal system under which at its date, and for some years subsequently, much of the land in this country was held. The system was, at the date of the writ, near its close, its rigours had become practically mitigated, and it has since been entirely swept away; but in evidence of the tenacity with which English institutions cling to old usages, we find, in the mode in which land is still held and transferred, such traces of the early principles, as may render it of some interest to consider what the system was in its integrity.

It appears to have originated in the military policy of the Northmen, devised as the best means for securing possession of their newly-acquired territories.<sup>1</sup> Grotius states, that the feudal compact was peculiar to the Germanic races,<sup>2</sup> and that it is nowhere found, except where the Germans had settled; and the expressions of Tacitus (*De Mor. Germanorum*, c. 13,) confirm the view of the high antiquity of the system among those races. The hordes from the north, the *Officina Gentium*, as Pliny termed it, warlike and pressed by want, overran in multitudes, and under various names, more fertile lands; and when fields and vineyards suited to their taste were found, they took possession, with no particular sensibilities towards the Naboths who previously possessed them. The lands so taken were parcelled out by the successful chiefs among their followers, continuous military duty being exacted in return. There are unquestionable traces of the existence in England, at dates anterior to the Conquest, of usages analogous to some of

<sup>1</sup> Wright's *Tenures*, 6.

<sup>2</sup> *De Jure Belli et Pacis*, lib. i., c. 3, sec. 23.

those of the feudal system. The common geographical origin of the Saxons and the Northmen may perhaps sufficiently account for this.

Our accurate knowledge of the system as existing in England, may be said to commence with William the Conqueror. He proceeded, from the time of his accession to the throne, to consolidate his power; introduced the laws of the Northmen; caused a survey to be made of the whole kingdom, and established forest laws of extreme rigour. It is probable that the Domesday Book was not *completed* until about the twentieth year of the reign of William I.; so that the application of the system must have been a gradual operation. The forest laws, the severity of which from time to time increased, became, during the reign of William, a notable portion of the system, and added to the repugnance with which the English received it. The Saxon Chronicler, writing "as one who had known the Conqueror, and had once lived in his court," and giving him credit for many high qualities, says:—"The king was also of great sternness. He made large forests for the deer, and enacted laws therewith; so that whoever killed a hart or a hind should be blinded. As he forbade killing the deer, so also the boars; and he loved the tall stags as if he were their father. He also appointed concerning the hares that they should go free. The rich complained, and the poor murmured; but he was so sturdy, that he recked nought of them; they must will all that the king willed, if they would live or would keep their lands . . . . Alas, that any man should so exalt himself, and carry himself in his pride over all!"

Taking it then, that from the time of the Conquest, the rigours at least of the feudal system began, it may be said, that the realm of England was anciently deemed one great seignery or possession, of which the King was sovereign or chief lord, having under him many barons or great lords, knights, burgesses, and others. By the policy of our law, most of the land is supposed to be held by grants from the crown, the crown being lord paramount, or above all. The crown, as a remuneration for services performed, and generally on the condition that future services should be performed, granted out large quantities of land to barons, knights, and



others. The land so granted to a knight, was called the knight's fee. His stipend or pay given in land.

When land was held directly from the crown, the possessor was called a tenant *in capite*, or in chief. Hillande, mentioned in the writ was so held, it was then "an unknown portion of a knight's fee." But the knight's fee comprised a large quantity of land. He was not addicted to farming, and knew nothing of swedes or super-phosphates, so he granted out such of his land as was not required for the support of his household, in parcels to others. The knight,<sup>1</sup> although tenant to the crown, became thus lord with respect to the inferior holder, to whom he had made a grant, and so partaking of a middle nature, was called a *mesne*, or middle lord. The tenant to whom the mesne lord so granted, was called in the old Norman French, tenant *paravail* being he who was supposed to make avail or profit of the land. There were, however, sometimes several intermediate steps between the crown and the actual occupier. It appears that Nylande was not held by Thomas Culpeper directly from the crown, but "of others who hold of us." The inferior manors in the hands of the gentry were thus created.

Upon these grants, whether from the crown to the subject, or from the subject to an inferior tenant, certain services were reserved, which the tenant was bound to perform to the lord, and the lands were held only on the condition of the performance of the service. These services were *free* or *base*, and *certain* or *uncertain*. "Free services were such as it was consistent with the character of a soldier and a freeman to perform, as to serve his lord in the wars, to pay money to him, and so forth. Base services were such as were fit only for peasants and persons of servile rank, as to plough the lord's land, make his hedges, to carry out his manure, and perform other like mean offices."<sup>2</sup>

There were various other services, some certain and some not, as, to wind a horn when the Scots or other enemies invaded, which was a Freeman's service; or, to do whatever the lord should command, which was the lowest of base or *villein* services. The services of the baser order were often regulated from time to time by the caprice and exigencies of the lord.

<sup>1</sup> Blackst. Com., II., c. 5.

<sup>2</sup> Blackstone, II. p. 60.

Of the tenures, the most universal, as well as the most honourable, was that by knight service, under which both Hilland and Nyland were, the one *in capite*, and the other from a mesne lord, respectively held. It was called in Latin, *servitium militare*, and in law French, chivalry, or *service de chivaler*, which answers to the Fief de Haubert, or *Feodum Loricæ*<sup>1</sup> of the Normans.

The *Knight's Fee* varied at different times, and in different places, both in value and extent of land. In 40 Hen. III. (1256), the King issued a proclamation, that "all such as might dispend £15. in lands," should receive the order of knighthood; and that those who would not or could not, should pay their fines; and the sheriffs were fined five marks each, because they had not distrained every such person to receive the order "as was to the same sheriffs commanded." This was about ten years before the battle of Lewes.

By the statute, *de Militibus*, 1st. Edwd. II. (1307), the King granted that all such as ought to be knights, and were not, and had been distrained to take upon them the order of knight before Christmas, then next should have respite to take the arms until the Utas (*octave*) of St. Hilary; and that if any should complain in chancery because he was distrained, and could prove that he had not clear £20. yearly in fee or for term of life, the distress should cease.

Sir James Ley, who was in 1609 King's Attorney in the Court of Wards, and afterwards Chief Justice of the King's Bench, Earl of Marlborough, and Lord High Treasurer, says, in his *Treatise on Wards and Liveries*, that twelve ploughlands, being every one of them anciently of the yearly value of five nobles, made a knight's fee, worth per annum £20., which was anciently accounted sufficient maintenance for a knight; that thirteen knights' fees and a third part, being 400 marks yearly value, made a barony; twenty knights' fees, or £400. yearly value, made an earldom; and that "according to the same proportion, 800 marks makes a marquesdome, and £800. a dukedome."

Sir Edward Coke<sup>2</sup> determines that the Knight's fee cannot be estimated by the acre, but must be by the carue or ploughland of which there were to be twelve, "which though they be

<sup>1</sup> As distinguished from *Terres Roturières*.

<sup>2</sup> 2 *Inst.* 596.



uncertain (for if the land be fertile and heavy, there goeth to a plough-land the less, and if it be lighter a greater quantity) yet it is as near to a certainty as can be," and, he adds, that *this computation time cannot alter*, and after referring to the rule that the knight should have £20. per annum clear, he observes that the reason hereof is that poverty should not be apparelled with honor and dignity.

The possessor of an entire knight's fee was bound to attend his lord to the wars for forty days in every year, if called upon. But by the operation of the feudal system, other burdens came in time to be added. Land held by this tenure was not originally transmissible to the heir; it was strictly the knight's "pay" for the performance of military duty, and on his death, it, in early days, reverted absolutely to the crown, and could be re-granted if the King saw fit, to a stranger, who would undertake the duties. As time went on, the transmissible character of the land to the heir became established, but the crown exacted large payments in return for such privileges. "The tenure in chivalry was granted by words of pure donation, *dedi et concessi*, it was transferred by investiture or delivering actual possession of the land, called 'Livery of Seizin,' and it was perfected by 'Homage' and 'Fealty.'" <sup>1</sup>

Littleton describes homage as "*le plus honorable service et plus humble service que franktenant puit faire a son seignior.*" For when the tenant should make homage, he should be ungirt, and his head uncovered, and his lord should sit, and the tenant should kneel before him on both his knees, and hold his hands jointly together between the hands of his lord, and should say thus:—" *Jeo deveigne vostre home de cest jour en avant de vie et de member et de terrene honor a vous serra foiall et loyall et foy a vous portera des tenements que jeo claime tener de vous salve la foy que jeo doy a nostre seignior le roy;*" and then the lord should kiss him. The ceremony was called homage, or manship, from the words "*Jeo deveigne vostre home.*"

It appears from the writ, that Edward Culpeper had not done homage to the Queen, time was given to him—"We for eight pence to us in our Hanaper paid, have respited the homage of the said Edward to us in this behalf, due until the Feast of

<sup>1</sup> Blackst. Com., II., c. 5.

the Nativity of St. John the Baptist next ensuing." We find here a record, that among the many acts of wisdom and clemency of the great Queen, was the postponement, for the small sum of eightpence, of a journey from Nyland to Westminster or Greenwich, until Midsummer day. Her Majesty was possibly aware, that her faithful vassal might not have survived the attempt to pass through Sussex roads in February. The ceremony of homage was graciously put off until "the Cuckoo should have picked up the dirt." Dry legal antiquaries may look on the respite of homage as a matter of routine, but the exercise of the indulgence in this case, must come home to the hearts of natives of the weald, especially of those who have experience of the still persistent tenacity of the soil of Shill Lane.

The Hanaper into which the payment was made, was a branch of the Court of Chancery, out of which court, all original writs which passed under the great seal, issued. Such of these writs as related to the business of the subject, and the returns to them, were, according to the simplicity of ancient times, originally kept in a hamper, *in Hanaperio*, and the others, relating to matters in which the crown was concerned, were preserved in a little sack or bag, in *parvá Bagá*. Hence the Hanaper Office and the Petty Bag Office.

Fealty was an oath of allegiance and fidelity. It appears that Edward Culpeper had done his fealty, which, contrary to the rule as to homage, could be received by an officer of the lord. "*Et graund diversitie y ad perenter feasons de fealtie et de homage, car homage ne poit-estre fait forsque al seignior meme mais le seneschal de court de seigneur ou le bailife puit prendre fealty pur le seigneur.*"<sup>1</sup>

Barons and tenants *in capite*, were directed, in order to the due levying of the sums claimable by the crown, to make certificates of the fees held by them. Such certificates were called *Cartæ Baronum*, and they were to be laid up and preserved in the Exchequer in a hutch. There is in the great roll of the Exchequer in the time of Henry II., an entry of disbursement, which, from its minute character, must be considered by financial reformers as exemplary, viz., *Et pro una Huchia ad custodiendas Cartas Baronum de Militibus xxiid.*

<sup>1</sup> Littleton.



Of the *Cartæ Baronum*, one of Hilary, Bishop of Chichester, exists. It states among other things, that there were in Bixla (Bexhill) ten hides of land, which the bishop anciently held in his demesne, but the earl of Ou, taking away that land, enfeoffed thereof, four knights. The bishop and the church recovered five hides in demesne, and two knights held the other five hides. The effect of many of the lost certificates of barons and tenants *in capite* is given in the *Red Book* of the Exchequer,<sup>1</sup> in which ancient register they are entered with much method.

The transactions of the Court of Exchequer were entered or recorded on several rolls, of which the principal were the *rotulus annalis*, or great roll of the pipe;<sup>2</sup> the memoranda, and the plea rolls. Of these, the pipe roll was "the most stately record in the Exchequer, and the great medium of charge and discharge of rents, farms, and debts due to the crown. Into it the accompts of the royal revenue entered through divers channels, as rivers flow into the ocean."<sup>3</sup> There was a separate pipe roll for each county.

The writ directed that, subject to the condition of securing to the Queen a reasonable Relief, *full seizin* should forthwith be made to Edward Culpeper of all the premises. There were various modes by which possession of land was given, and evidence of its transfer preserved. Sometimes it was by actual delivery, before witnesses on the land itself; sometimes by the delivery to the grantee of a spear, a ring, a rod, or other symbol. The practice of delivering seizin by the rod, still remains with reference to lands of copyhold tenure, and we have a familiar instance of investiture in the induction of a rector or vicar, without which no temporal rights accrue to the minister, although his ecclesiastical power passes to him

<sup>1</sup> "An excellent treatise of the ancient rules and lawes of the Exchequer conceived to be collected by Gervasius Tilburiensis, temp. Henry II." Vernon, *Considerations for Regulating Excheq.*

<sup>2</sup> The Pipe Roll was to be in triplicate. Vernon (who wrote in 1642, and dedicated his book to Sir John Culpeper Knight, Chancellor of the Exchequer, and one of the Knights of the shire for Kent) observes that the rents, and other permanent revenues of the crown, were recovered

by "Summons of the Pipe," whilst the payment of the casual revenue, called the Greenwax was enforced by "Summons of the Greenwax." After explaining the various checks adopted to prevent fraud, and that no officer was solely trusted with the king's revenue "no not the treasurer himself," he concurs with the sagacious Gervasius in the expediency of such checks *quia triplex tunc difficile solvitur.*

<sup>3</sup> 1 chap. 22.

by institution. He is inducted by delivery, by the churchwardens, of the key of the church into which the new incumbent enters alone, and takes possession. William de Warenne gave seizin of lands to the Priory of Lewes *per Capillos Capitis sui*.

Tenure in chivalry was decidedly aristocratic, but it had its inconveniences. It was well to hold directly from the hand of the sovereign, but inconvenient when the king happened, as was not unusual, to be a person disposed to be expensive in his pursuits.

There were annexed to the tenure by knight service, seven incidents or liabilities, none of them particularly agreeable.

They were—1. Aids. 2. Relief. 3. Primer Seizin. 4. Wardship. 5. Marriage. 6. Fines for alienation. 7. Escheat.

*Aids*, which are by Spelman called *tribute*, and by the old law writers *auxilia*, were mere benevolences, rendered by a tenant to his superior lord in times of difficulty and distress.<sup>1</sup> Bracton and Fleta speak of customs which are not termed services, such as *reasonable aids* to make an eldest son a knight, or to marry an eldest daughter, "*quæ quidem auxilia fiunt de gratiâ et non de jure, et pro necessitate et indigentia Domini Capitalis nunquam igitur exigitur auxilium nisi præcedet necessitas.*"<sup>2</sup> But as aids and benevolences grew frequent, they became, instead of renders of regard, established as renders of duty. The lords claimed them as matters of right.

The term "Benevolence" is still used by the Crown in Parliament with reference to money bills. A bill of supply is carried up and presented by the Speaker, and receives the royal assent before all other bills. The assent is signified to each bill by the Clerk of the Parliament in Norman French. The assent for a money bill is:—"La Reyne remercie ses bons sujets accepte leur Benevolence et ainsi le veult;" for an ordinary public bill the form is "La Reyne le veult;" and for a private bill, "Soit fait comme il est desirée." During the Commonwealth, the Lord Protector gave his assent to bills in English.

The ancient feudal aids were principally three, viz.—To ransom the lord when taken prisoner in war. To make his eldest son a knight. To marry his eldest daughter by giving her a suitable portion.

<sup>1</sup> Wright's *Tenures*, 105.      <sup>2</sup> *Bract*, lib. ii. c. 10, sec. 8; *Fleta*, lib. iii. c. 14, sec. 9.



“This year” (1110), says the Saxon Chronicler, “before Lent, King Henry sent his daughter Mahald (Matilda) with manifold treasures over sea, and gave her to the Emperor \* \*. This was a year of much distress from the taxes which the King raised for his daughter’s dowry.”

The *aide pour fille marier* was levied by Henry II. The City of Lincoln was on that occasion, assessed at £234. 6s. 8d., and the City of London at £617. 16s. 8d.

Richard Cœur de Lion levied an aid for the ransom of his person when imprisoned on his return from the Holy Land—it was at the rate of 20s. per knight’s fee. William de Warenne paid £14. 5s. on account of that aid. King Henry III. had aid to marry his sister Isabel to the Emperor, and also to marry his eldest daughter—the former at the rate of two marks, and the latter at 20s. per knight’s fee—and also an aid at the rate of 40s. per knight’s fee, to make his son a knight.

But besides the *ancient* feudal aids, others were by degrees added, both by the crown and the inferior lords. Richard I. took 5s. out of every hide of land, and the towns and burghs were taxed in the same way,—and practically annually. When the king’s tenants *in capite* paid aid to him, he granted to them authority to receive aid *pro rata* from their tenants; and the inferior lords exacted on all emergencies aids and contributions on their own account.

Robert de Mortimer gave to King John a palfrey, that he might have a reasonable aid from his tenants. This happened six years before the date of Magna Charta. King John’s Magna Charta ordained that no aids should be taken by the King without the consent of Parliament, nor any at all by inferior lords except only the three ancient aids above stated. It soon appeared that means might be found for evading the provisions of the Charter. For instance, in 18th Henry III., the Prior of Lewes had the King’s letters to the tenants of the priory lands for a reasonable aid towards discharging the prior’s debts. The King’s letters, although no longer in the form of a mandate, but in the language of *affectionate request*, were well understood.

Henry III., however, apparently, found some years later, that the old abuses were largely practised. In the thirty-

fourth year of his reign he went with his council to the Exchequer, and there, with his own mouth, gave ordinances to all the sheriffs of England there assembled, that they should (among other things) protect infants, orphans, and widows, and do them speedy justice. Among other ordinances was one, which may, by enthusiasts on the subject, be taken as an early germ of protection to the agricultural interest, viz., "Item, that no rustick be distrained for the debts of his lord, so long as his lord hath whereby he may be distrained; and that they (the sheriffs) diligently enquire how the great men carry themselves towards their tenants." It may have been in those days that the proverb arose:—

In case of honour and preferment,  
The master goes before the servant;  
In hap of danger or disaster,  
The servant goes before the master.

*Reliefs.* Feuds, as before stated, were originally precarious, and held at the will of the lord: in time they were given for life; but although the feuds were not hereditary, the vassals or feudal tenants were called *nativi*, as if born such. It was not usual to reject the heir,<sup>1</sup> provided that he was able to do the service; but the heir paid a sum by way of relief (*relevamen* or *relevatio*) on taking up or renewing the feud; and although such fine or acknowledgment was originally made to secure the succession which was then arbitrary, it continued after feuds became hereditary.<sup>2</sup> Reliefs were not services, but fruits of feudal tenure. "They were," says Spelman,<sup>3</sup> "so various and uncertain, that the lords exacted what they listed for it, when the feud fell into their hands upon the death of their feudal tenant, constraining the heir as it were, to make a new purchase of the feud." They were one of the greatest grievances of tenure. Unreasonable relief amounted to disinheriting the heir. William the Conqueror after a time modified the law, and reduced reliefs to some certainty; William Rufus broke through the modifications of his father, and exacted arbitrary reliefs as due by the feudal law. A gentleman *quite by mistake* shot William Rufus. Henry I. restored,

<sup>1</sup> *Craig de Jure Feud.*, 20, 21.

<sup>2</sup> *Wright's Tenures*, 15.

<sup>3</sup> *Treat. of Feuds*, 33.



or professed to restore, his father's law. The relief accepted for a knight's fee was 100 shillings. The relief was only payable if the heir had at the time of his ancestor's death, attained twenty-one, which was the case with Edward Culpeper.

It appears that he had not paid his relief. The Queen's mandate was, that the escheator after taking security for a reasonable relief to be paid *into the Exchequer*, should give possession of the land.

The relief was sometimes of a different character. Thus, John de Haured, who in the time of Edward I. held of the King *in capite*, by the service of saying a Paternoster and an Ave Maria every day, made fine for his relief at two paternosters to be said by him every day.

*Primer Seisin* was a burthen incident only to tenancy *in capite* from the crown. It was a right which the King had to receive from the heir, if of full age and entitled to possession, one year's profits of the land. This afterwards gave a pretext to the Popes, who claimed to be feudal lords of the church, to claim from every clergyman in England the first year's profits of his benefice, by way of *primitiæ*, or first fruits.<sup>1</sup> Edward Culpeper, as appears by the writ, paid into the Court of Wards and Liveries, the profits of the land from the 13th April in the 44th to the 27th November, in the 45th year of Elizabeth.

*Wardship and Marriage.* If at the time of the death of the ancestor, the heir, being a male, was under twenty-one, or, being a female, under fourteen, and unmarried, the lord was entitled to the wardship of the heir male to twenty-one, and the heir female to sixteen, and was called the guardian in chivalry. The lord had in that character the custody of the person and lands of the heir, without any account of the profits. The heir male was supposed to be unable to perform knight service till twenty-one, but the female was supposed capable at an earlier age to marry, and then that her husband might perform the service. But the son of a burgess was held to be of full age so soon as he could discreetly count money, and measure cloth, and otherwise exercise his father's calling.

The principle on which the lord took possession of the lands of the heir during minority was, that the land being giv

<sup>1</sup> *Blackst.* II., 67.

a stipend or reward for actual service, which the minor could not perform, the lord should take the rents in order to provide a substitute.

The guardian in chivalry had also the right of disposing (during minority) of the ward in marriage, and the right extended to the widow of the tenant. The guardian had the power of tendering to the ward a suitable match. It was to be without disparagement. In the old French, *une dame de hault parage*, meant a lady of high family. *Hinc* (says Spelman) *in jure nostro disparagare idem est quod impares sanguine et nataliciis connectere*. Thus, for one of good family to marry a burgess, was disparagement. By the statute of Merton 20 Hen. III. (1235) it was provided that if the lords married their wards to villeins or others, such as burgesses, whereby they should be disparaged, the lords, on the intervention of the wards' relatives should lose their wardship. If the ward refused a marriage of equality, he forfeited to the guardian "the value of the marriage," that is so much as a jury would assess, or anyone would *bonâ fide* give to the guardian for such an alliance; and if the ward married without the guardian's consent he forfeited double the value.

Wardship and marriage were fruitful sources of revenue to the crown.

"This year" (1075), writes the *Saxon Chronicler*, "King William gave the daughter of William Osbeorn's son in marriage to Earl Ralph, the said Ralph was a Welchman on his mother's side." As to the sum which the earl paid for the fair lady, the Saxon if he knew, is discreetly silent, but the King was not in the habit of giving anything without a consideration.

The following is an entry in the Pipe Roll of the Exchequer, 31st Henry I.:—"William de Hocton renders account of ten marks of gold that he may have the wife of Geoffrey de Faucre in marriage with her land, and may have her son in custody until he is of age to become a knight; he paid into the Exchequer ten marks of gold and is discharged."

They adopted in those days, a much more direct course for obtaining an office, or a partner for life, than at present. In the fifth year of King Stephen, Geoffrey, the King's Chancellor, paid £3006. 13s. 4d. for the Great Seal; and shortly



afterwards, the Pipe Rolls contain the following entry in the same reign :—“ Robert Fitz Seward renders account of fifteen marks of silver for the office and wife of Hugh Chivill.” Robert was apparently not a man of capital, as the record goes on to state, that he paid into the Exchequer four pounds, and he “owes six pounds.” Gilbert de Maisnil gave to King Stephen ten marks of silver for leave to take a wife. Walter de Cancy gave £15. for leave to marry when or whom he pleased. Wiverone of Ipswich, gave £4. and a silver mark that she might not be married to any one except to her own good liking. Lucy, Countess of Chester, gave five hundred silver marks that she might not be married within five years.

Philip Fitz Robert gave to King John £200. and one hundred bacons, and one hundred cheeses, to have the wardship of the heir of Ivo de Munby with his lands, until the heir should come to full age, and that the heir should be married by the advice and consent of the King and the Archbishop of Canterbury. John, Earl of Lincoln, gave Henry III. 3000 marks to have the marriage of Richard de Clare for the benefit of Matilda, his eldest daughter; and Simon de Montfort gave the same king 10,000 marks to have the custody of the lands and heir of Gilbert de Unfranville, with the heir's marriage.

Geoffrey de Mandeville gave to the same King 20,000 marks that he might have to wife Isabel, Countess of Gloucester, with all her lands and knights' fees, a sum equal to £200,000 at present. Alice Bertram, a Sussex lady, gave to Edward I. twenty marks that she might not be compelled to marry; and another Sussex lady, Margaret de Camoys, gave to the same king 100 marks that she might marry whom she pleased.

It is scarcely credible that (although in practice much modified,) the old feudal law should have continued to be the law of this country down to 1660. Reading these old stories now, one would suppose that that accurate historian and extensive traveller Baron Munchausen must have been a Baron of the Exchequer.

On attaining twenty-one or sixteen, as the case might be, the heir or heiress might sue for the delivery of the land out of the guardian's hands, *Ousterlemain*, as it was called. For this the applicant was obliged to pay half a year's profits. In order to enable the Crown to ascertain the profits arising from

these sources, and to grant to the heir his "livery," writs issued and inquiries were held concerning them, by a jury. The process was commonly called *Inquisitio post mortem*. It was instituted to inquire, on the death of a man of fortune, as to the value of his estate, the tenure by which it was held, and who and of what age his heir was; to ascertain what was the relief and primer seizin, or the wardship and livery accruing to the King. This proceeding became grossly abused, and an intolerable grievance.<sup>1</sup>

By statute of 32 Henry VIII., a *Court of Wards and Liveries* was established for conducting such inquiries in a more solemn and honest manner. The Queen's mandate to deliver possession of Nylande and Hillande to Edward Culpeper issued under the direction of the Court of Wards and Liveries. An old Act of Parliament of 17 Edward II., enacts, that the King shall have ward of the lands of "natural fools."

*Fines for Alienation.* These were also consequences of tenure by knight service. The tenant could not sell or make over his land to another without a license of alienation, for which a fine of one-third of the yearly value was to be paid to the lord.

*Escheat* was the last consequence of tenure in chivalry. It was "the determination or dissolution of the mutual bond between the lord and tenant, from the extinction of the blood of the latter either by natural or civil means, death without heirs, or corruption or attainder by felony or treason." In the 31st year of King Henry II., and in 1st Richard I., the Honors of Arundel and Petworth were as escheats in the hands of the Crown. The Escheator to whom the Queen's mandate to give to Edward Culpeper possession of Nyland and Hillande was directed, was an officer of the Crown, appointed annually for each county and some towns by the Great Treasurer to search for and take possession of lands held of the Crown as they fell in. Some great lords had also an officer of this description. The Escheator was not a popular functionary. Spelman says of him, in his quaint way, "*Fisco militat et piscatur.*" Having served the office for one year, he could not in early times again be appointed within three years.

The feudal system was intended to form in its origin a

<sup>1</sup> Blackst. Com. II., 69.



national militia, composed of barons, knights, and gentlemen, with their retainers and dependants. It answered the purpose at the time; a body of men was always forthcoming, bound by their interest as well as by their honour to defend their king and their country. It was the foundation of our aristocracy, as involving the principle of primogeniture, and the consequent devolution of real estate to one heir instead of to all children; and we owe to it much of that which is most valuable in our constitution.

But the system in course of time degenerated. The spirit of chivalry which for a time threw a halo of military glory over it, and covered the exactions to which the more humble classes were subjected, was gone, and little but the hardships remained. The imposts on the landed proprietors were frequently still regulated only on the principle of the right of the stronger; and our landed gentry groaned under the burthens which had been fastened on their ancestors. As Parliament and the interests of the people began from time to time slowly to exercise influence and to control prerogative, the rigours, and more particularly the uncertainties of the system, were mitigated. It is difficult at the present time, when ambitious mayors and stout gentlemen go up with addresses to the Crown, to understand that no farther back than the time of Charles I., it could be necessary to pass an Act of Parliament to declare (16 Car. I.), that no person should be distrained or compelled by any writ or process of Chancery, Exchequer, or otherwise, to take on him the dignity of knighthood, nor should suffer any fine or molestation for default thereof.

Military tenures were during the Commonwealth suspended, and after the Restoration they were by an Act of 12 Charles II., destroyed at a blow, and a revenue was settled on the Crown in their place. By that act the Court of Wards and Liveries, and all wardships, liveries, primer seizins, ousterlemains, values and forfeitures of marriage, by reason of any tenure from the Crown or of any other, by knight service, and all charges incident to such wardship, &c., were taken away, and all fines for alienation, seizures, and pardons for alienation, and aides *pur file marrier*, and *pur fair fitz chivaler*, were abolished; and the land held of the Crown by knight service was converted into freehold, or, as the legal expression is, free

and common socage. This Act was almost as great an acquisition to the property of the country as Magna Charta.

Thus it was that the feudal oppressions which had subsisted for six hundred years came to an end. The primer seizins and ousterlemains, "black, white, and grey, with all their trumpery," became matter of history. The extermination of them must be regarded as a memorable passage in the rise and progress of our liberties.

The immediate bearing of the Act of Charles II. on the subject of this paper is, that if the ancient tenure had remained until the year of grace, 1858, Hillande would have been called upon for an "aid" towards the *trousseau* of that excellent young lady, the Princess Royal; and the possessor of the property might, to the discomfort of his family and friends, have possibly been called to serve his sovereign lady paramount, against her rebellious subjects in Oude.

The days of coercion have long since passed away, but the old spirit remains. Free institutions have caused the ancient fire of patriotism to burn still more brightly, not in the breasts of barons and knights and their retainers only, but among all classes of the community. We have fallen on days in which free-born Englishmen on a mere hint of possible danger, have risen as one man; and have heard from the lips of the best of Queens, that Her Majesty accepts with pride and satisfaction their Voluntary Services in Defence of her Crown and their Liberty.

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I am indebted principally to Mark Antony Lower, Esq., for the following particulars with reference to Nayland:—

The estate was originally called Nelond, and it gave name to a family of some distinction, which produced Thomas Nelond, Prior of Lewes in 1459, whose magnificent brass is preserved in Cowfold church. In the reign of Henry VIII. Neelond belonged to the family of Michelbourn. It was in



1542 in the occupation of George Culpeper, of Balcombe, and was in June in that year conveyed by John Michelbourn to the same George Culpeper, to hold to him, and Alice, his wife, and the heirs of George. George Culpeper made his will, dated January 30th, 1542-3. He directs his body to be buried in the church of Balcombe "before the alter or memoriall of our Lady," and that all his land which he purchased in the parish of Balcombe called Neelond shall remain wholly to William his son, and gives his goods to his wife, Alice, and his son William, equally.

Alice Culpeper made her will, January 12th, 1571-2—she mentions her children, Alice, wife of George Nyn—her son and heir, William Culpeper, of Worth, deceased, and his daughter Jane, and sons Charles and Edward; her son, Thomas Culpeper, and her youngest son, Richard Culpeper. This will was written by the Testatrix's cousin (John) Culpeper, parson of Erdingly, and the witnesses were, Richard Culpeper of Onstye, and Charles and Edward Culpeper, before mentioned. By deed, 18th June, 1574, George Culpeper of Balcombe, gentleman, conveyed Neelond and other lands to Thomas Culpeper of Claverham, in the parish of Arlington. Possession was delivered in the presence of Richard Culpeper, Thomas Culpeper, Richard Culpeper, and two others.

By a deed, (*penes me*) relating to other property, dated 24th September, 1572, George Culpeper, (who is in such deed described as George Culpeper gentleman, son and heir of William Culpeper, deceased), conveyed land in Balcombe, to John Newnam.

It would appear, therefore, that although not mentioned in the will of Alice, there was a George, the grandson of George who purchased from Michelbourn in 1542.

Elizabeth Fynes of Balcombe, widow, (*née* Culpeper), in her will dated 28th of February, 1587, mentions her cousin, Richard Culpeper of Balcombe, and gives to his son Thomas, "a grogrin Jerkin," she then mentions her son Thomas Culpeper, and Joane his wife.

John Culpeper, parson of Erdingleigh, by his will dated in 1589, appoints as one of his Overseers his cousin Thomas Culpeper of Neland.

The writ of livery of seizin which is the su<sup>l</sup>

above paper, shows the devolution of the estate in 1602 from Thomas to Edward Culpeper.

By deed of 4th November, 1604, Joane Culpeper who is described in the deed as widow, late wife of Thomas Culpeper of Balcombe, Esquire, conveyed her interest in Nyland to Sir Edward Culpeper of Wakehurst, Knight, and others—covenanting to levy a fine. The property was in 1620 sold by Sir Edward to Robert Spence, Esq., who died in 1656, and was buried in Balcombe Church, from him it passed to the Liddells of Wakehurst and thence through the Clitherows of Boston House, Middlesex, to the Rev. Henry Chatfield.

The Culpepers were a most prolific race—the arrangement of this vast family in all its Kent and Sussex branches, has puzzled Genealogists. Philipot, the Editor of *Camden's Remains*, makes this remark, "I have noted that at one time there were twelve knights and baronets alive of this House together."

Nayland House, of which an engraving is here given, from a photograph kindly executed for the Society by Edward Nicholson Esq., was evidently of the Elizabethan period and style.

The existing building is apparently only one wing of the original house, which, when entire, must have been of large dimensions. It is in a state of irremediable decay and dilapidation, and it will shortly be pulled down, with the exception of the fine chimney-stack, which the proprietor intends to retain as a memento of Old Nayland, in connection with a cottage to be built on part of the site.

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NYLAND, 1860.





RECORDE OF THOMAS LAKE,  
BAILIFF TO YARMOUTH FROM HASTINGS,  
AND  
HENRY LENNARDE,  
BAILIFF TO YARMOUTH FROM DOVER, IN 1588.  
BY THOMAS ROSS ESQ.

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THE following passage, taken from Jeake's *Charters of the Cinque Ports*, will best explain how it was that the Jurats of Hastings and the other Cinque Ports had power and authority to interfere so decidedly (as from the following pages it is clear they did), in the local administration of affairs in the town of Yarmouth, during the forty days of the great Herring Fair, which was held there. Speaking of Yarmouth, he says:—  
“Hither resort the fishermen of the ports, and other sea towns, every year in the fishing season for herrings, who, by a wonderful and rare providence, having their constant course once a year round this island, about the Autumnal Equinox, begin to keep their quarters on these coasts. And to repress and prevent disorders arising among the multitude upon the sale and delivery of the herrings brought ashore there, for want of a settled government in that town, or, as hereafter noted, for want of a town built, the Ports used to send thither yearly, certain men as their bailiffs, that during the time of this Herring Fair they might abide there, and govern all that fishing season; but the fishing trade continuing, and proving profitable, quickly is supposed to have built a town there, or if built before, so to enrich it as to procure thereto a government by some Portreeve, or Provost, and Bailiffs, which it had in the time of Edward I.; between whom and the Ports bailiffs contests did often arise; these endeavouring to keep their ancient jurisdictions, rights, and privileges, and the other to wrest them out of their hands; so that oftentimes the Ports have complained to their sovereigns for redress and remedy, and yet sometimes been sufferers by the outrage and insolencies of the people, and their head officers there; so as one of

the Ports' bailiffs doing his office there, was by one of their bailiffs killed, for which he as deservedly was hanged; and that town, as a badge of such an infamous fact, yet pays a certain number of herrings yearly to Windsor Castle (as I have heard) or a sum of money instead thereof."

Those who were present at the coronation of George IV., cannot fail to remember the conspicuous part played on that occasion by the Barons of the Cinque Ports; their prominent position in the great ceremonial as the supporters of the canopy over the head of the sovereign,<sup>1</sup> their handsome, singular, and picturesque dress, indicating the high and dignified office, which they once held, and the great importance of the towns which they represented. The Cinque Ports were the most important in the kingdom; from their situation they were regarded as the gates of the nation, and great were the privileges granted to them; in return for which they were bound, at any time when called upon, to furnish a certain number of ships<sup>2</sup> for the defence of the kingdom. "Among

<sup>1</sup> The canopy held over the head of George IV., was yellow, of silk and gold embroidery, with curtains of muslin and tissue, upheld by steel rods, and surmounted by silver balls instead of bells, which was generally the case. The dresses of the Barons at the coronation of James I., George III., and George IV., are given in Holloway's *Rye*, p. 72, and Cooper's *Winchelsea*, p. 239. They consisted of large cloaks of garter blue satin, with slashed arms of scarlet and red, stockings of dead red, presenting, according to the words of the writer, who records it from the *Hastings Archives*, "an appearance perfectly unique." The gold lace with which the canopy was trimmed was very massive. The most interesting of these canopies was that of Charles II., for the possession of which there was a severe struggle between the King's servants and the Barons, in Westminster Hall. There is a long account of this affair written by the Barons, deposited in the Romney Chest.

On this occasion, the Barons of the Cinque Ports stuck to their colours gallantly. Bishop Kennett gives the following account of the struggle:—"No sooner had the barons brought up the King to the foot of the stairs in Westminster Hall, and turned on the left hand (towards their own table) out of the way, but the King's

footmen most insolently and violently seized upon the Canopy, which the barons, endeavouring to keep and defend, were, by their number and strength, dragged down to the lower end of the Hall, nevertheless still keeping their hold; and had not Mr. Owen, *York Herald*, being accidentally near the Hall door, and seeing the contest, caused the same to be shut, the footmen had certainly carried it away by force. But in the interim speedy notice having been given to the King, one of the juries were sent from him with command to imprison the footmen, and dismiss them out of his service; which put an end to the disturbance. These footmen were also commanded to make their submission to the Court of Claims, which was accordingly done, and the Canopy delivered back to the barons." Whilst this was going on, the upper end of the first table, which had been appointed for the Barons of the Cinque Ports, was occupied by the bishops, judges, and others, and the barons were obliged to eat their dinners at the bottom of the second table, below the Master in Chancery, and others of the Long Robe.

<sup>2</sup> "By the last accounts," says Jeakes, "that I have seen, every of the ports, towns, and members thereof, stand charged to find as followeth, Hastings 3½; Winchelsea 5; Rye 4; Romney 3½; Hithe 5; Dover 20; Sandwich 10½; Seaford 1½;



other privileges," says Blackstone, "the Cinque Ports, or the five most important ones, viz., Dover, Sandwich, Romney, Hastings, and Hythe, to which Winchelsea and Rye have since been added, have similar franchises in many respects with the county palatine; and particularly an exclusive jurisdiction before the mayor and jurats of the Ports, in which exclusive jurisdiction the King's ordinary writ does not run. A writ of error lies from the mayor and jurats of each port to the Lord Warden of the Cinque Ports in his Court of Shepway to the King's Bench." They possessed also, as we have before shown, the delicate and dangerous privilege of interfering in the local management of other towns, as in the case of Yarmouth, during the forty days in which the great Herring Fair was held there. In selecting Thomas Lake as bailiff, who with his colleague, Henry Lennarde, bailiff from Dover, were sent to Yarmouth, in the year 1588, the town of Hastings made choice of one very able and willing to defend the rights of those who had sent him there, and to recover those which he saw had lapsed in consequence of the carelessness and negligence of his predecessors in that office; and very amusing is the account he gives of the struggles of the civic dignitaries to maintain their respective rights and privileges.

The following extract from an Indenture in the time of Henry VII., referring to an Act of the four previous reigns,

Pevensey 1½; Tenterden 3; Lydde 3; Folkstone ½; Feversham 1; Fordwich ½; that is together 62½; and it may be further noted, that since the nation hath increased the Royal Navy in the number of great and warlike ships, there being small, (sufficient as appeareth, to be manned with twenty men and a boy) this number of fifty ships hath not been exacted; but sometimes two or three or more which notwithstanding, to equip, hath been equivalent to the charge to the fitting out of the Old Total, considering their burden, and, moreover, how chargeable soever this service hath been to the ports, they, from time to time hath faithfully performed it. For not only upon all occasions have the navy of the ports been ready to guard the narrow seas from pirates infesting the coasts, (by which, as some say, and firmly believe, from traditions of their ancestors, they first obtained their privileges,) but employed in frequent transportations of the King's forces, if not person and

family during the long differences and wars between England and France; so as it seems to be the chief of the Royal Navy, till the state provided a bigger and better, and that wherein the kings of old did much confide for assistance, as our histories intimate." The crews of these vessels consisted before the change alluded to above, of twenty-one men, when employed in the king's service. A list of the vessels in the different ports, and of those appointed to serve her Majesty in 1587, will be found in Vol. VIII. of the *Success Archaeological Col.* p. 210. By a return made to the Bailiff of Rye, in 1641, it appears that there were thirty-three vessels gone to fish at Yarmouth; of these, sixteen were of thirty tons burden, of which three bore the auspicious name of Elizabeth, the Great Elizabeth, the Little Elizabeth, and the Luzzan and Elizabeth. The crews generally consisted of twelve men and two or three boys.

explains the causes why a place like Tenterden in the interior of the county became a member of the Cinque Ports. "Because the mayor and commonality of the port and town of Rye, by great destruction, devastation, exile, and impoverishment of the same town, as by the flowing and re-flowing of the sea, and by the fire of the enemies of our lord the King, oft made, were not sufficient to bear and find the charge of themselves, of their own estates without their insupportable expenses the Lord Henry, late King of England the VI., granted by his letters patent, that the town and hundred of Tenterden may be a member annexed and united to the town of Rye."

The first mention that we have in our local records of the writer of the following journal, is, that of his return as one of the representatives of Hastings to the Brotheryeld, or House of Assembly of the Cinque Portes in 1570; his name after this appears in almost every return to the House up to his death, as filling many important offices. He was M.P. for the town and port in the parliaments of 1585 and 1586, but perhaps his most important appointment was as one of a commission on the part of the Cinque Ports to meet those of Yarmouth, being "empowered as well to hear, determine, and finally to conclude, all and singular strifes, debates, controversies, contentions, matters, and things whatsoever, between the parties." The articles of settlement are ten in number, admirably drawn up and acknowledging all the rights and privileges of the Cinque Ports, signed the 31st May, 1576. At what time bailiffs were first sent to Yarmouth from the Cinque Ports is not known. Manship the historian of Yarmouth, 1619, says "it is in my opinion very clear, that from the landing of Cerdicus in *anno* 495, now 1124 years past, the sand by defluxion of tides by little and little lift his head above waters, and in so short time after sundry fishermen, as well of this kingdom, viz., the five ports (being then the principal fishermen of England) resorted thither, where they continued in tents made for the purpose, by the space of forty days."

Edward the Confessor granted in his Charter to the Cinque Ports the right of Strond and Denne<sup>1</sup> at Yarmouth, which

<sup>1</sup> The right of Strond means the liberty the fishermen of the ports had to use the shore and the key at Yarmouth, and to land their herrings freely there during all the fishing season; and the liberty to all

fishermen to mend and dry their nets upon the marsh lands (which are still called the Dennes) during all the season. —*Jeake's Cinque Ports.*



right appears to have been infringed by Robt. Leasinge, Bishop of Norwich, who, in 1101, built a small chapel in the Dean or Downe of Yarmouth then being sand. "But the very next year after the same was finished, the barons of the five ports coming thither, as usually they did, to fish there, they being then (as hath been before declared) the principal fishermen of England, did bring their priest with them, who did remove, expel, and evil entreat the bishop's priest, there formerly placed, &c." This is the earliest account we have of the quarrels and jealousies that ever after existed between the men of the Ports and the men of Yarmouth, at times rising to a fearful height, as in 1296, when Edward I. passing into Flanders to aid the Earl against the French, "was no sooner at land, but that through an old grudge betwixt the Portsmen and Yarmouth, and of long time depending, they fell together and fought on the water in such earnest wise (notwithstanding the King commanded the contrary) that twenty-five ships of Yarmouth, and their partakers, were burned by the men of the Ports." Manship says that they killed 171 men, and destroyed goods to the value of £45,360.

The number of bailiffs sent to Yarmouth in 1285, was ten (Lawrence de Winfongers represented Hastings), which number was continued until 1347; the following year only seven went, and for four years after that, nine. In 1361, four were commissioned by all the ports, from Hastings, Winchelsea, Rye, and Romney. The number continued to vary until 1555, when four were returned, and the year following three; after which period the return was two bailiffs only, one to represent the west or Sussex ports, Hastings, Winchelsea, and Rye, the other, the east or Kent ports, which number continued up to 1662, when the ports ceased to send bailiffs to Yarmouth, as appears from the following entry:—

"It is thought fitt and soe ordered by this house that the yearely service of the cinque ports and two ancient townes to the towne of Great Yarmoth bee suspended for a time (after this yeares service) in case our councell shall advice the same not to bee prejudiciall to the comon wealth, or to the damage of the cinque portes two ancient townes and their members."

The ceremony of their appointment is thus described in an old record, called the Black Book.

“At the comon assemblie of the town held in the month of June or July, the barons, combarons, and comoners are elected to the general assembly or brotherhood of the cinque ports usually held on the Tuesday after the Feast of St. Margarett, and generally at New Romney. The bailiffe to Yarmouth was elected from the jurats by the votes of the freemen. The first business of the house is to call upon each port to produce their comission under their comon seal. The laws regulating the proceedings of the house is then read by the speaker's clerk, such as the following, that each member is ‘to have power for the tyme to assigne genallie and singlerlie one after another to reason and speake in mater and maters to be conceived of, in such assemblies,—no man to interrupte hym in the tyme of his resoninge or speakeinge uppon payne of 20*d.* to be levied forthwith and employed to the com expenses of the comerce to such assembles equalie to be divided, &c. &c., 1484.’” The barons elect to Yarmouth are then summoned to the barr, and if approved of and legally elected, were “admitted, allowed, and confirmed bailiffs to Yarmouth,” £10. was granted for their expenses, but we find occasionally such entries in the Hastings chamberlain's accounts as “Item to the bayliffe to Yarmouth, £17. 2*s* 6*d.*, and to a ton of bear to him in further gratuity, £3. 10*s.*, &c.” These bayliffes were accompanied to Yarmouth by their “learned counsel, town clerk, two sergeants bearing white rods, a brasen horn sounder, one carrying a banner of the arms of the ports,<sup>1</sup> and a jailer.”

The ports also elected quest men, or inquest men. On the first court day, a party inquest was held which was called the “Quest of the Free Fair,” and was composed of six men of Yarmouth and six Portsmen, who were charged and sworn to inquire of all misdemeanours at Yarmouth, or within the liberties, committed or done during the fair, with many other things expressed in Articles delivered to them and taken from the dite<sup>2</sup> of the ports.

From what we read in Lake's *Journal*, we must not conclude that the meetings of the Yarmouth and Cinque Ports

<sup>1</sup> The last of these banners is now in the chest at Romney; it is of green silk with the arms painted on it, bound with a fringe of green and gold; it was carried like a Chinese flag, with spear-head and

cord, and tassels attached—it is very much decayed.

<sup>2</sup> From the Latin word *Dictum*, a royal ordinance, from which is derived the word *Edict*.





BANNER OF THE CINQUE PORTS,  
*made pursuant to resolution of 20<sup>th</sup> July 1632.*





Bailiffs, were all of the same quarrelsome and unpleasant character as those in which he was engaged, "This daye," says Robert Wood, bailiff from Rye, in 1597, "after dynner we receaved of the bailiff of Yarmouth our accustomed fee, who came likewyse with divers of the burgesses there to drink with us, and soe did take their leaves of us very courteously, and wee of them, findinge noe other but courtesy at their hands during our abode with them;" and Manship in his *History of Yarmouth*, says, "Without partiality or wrong doing may I not overpass with a silent pen the exceeding bountiful fare, feasting, and royal cheer, and as it were open house-keeping wherewith the com-baron's bailiffs aforesaid in a fair house which they do hire to that intent as is before remembered, do give entertainment thereat, in, by, and during the one-and-twenty days of their abiding at Yarmouth, as well for gentlemen of Yarmouth, and the country adjoining, as also for a great number of their own countrymen, who during that season do fish at Yarmouth, and at their pleasure do come to make mony with them, and that the same may be better performed, they do commonly bring sixteen or eighteen hogsheads of excellent beer from home with them."

"Besides the aforesaid com-baron's bailiffs by way of requital, or of a kind farewell to Yarmouth, do solemnly hold a very costly and sumptuous feast in the third week of their abiding, which they do most especially prepare for the bailiff's aldermen, and other the substantialist sort of the inhabitants of Great Yarmouth, with their wives also, yet be not any good fellows excluded the company, and at which all sorts of delicates be provided which may be had for money."

By a decree of the house, the assemblies of the towns at which the Yarmouth bailiffs of the past year resided, were bound under a heavy penalty to elect them to the first brotherhood held after the Free Fair, when appearing at the bar of the house they were called upon by the speaker to "give an account of their stay at Yarmouth," which, if approved of by the house, they handed over their journal to the clerk, and were admitted to take their seats at the right hand of their respective mayors for the ensuing twelvemonth, not only in the brotherhood house, but in their assemblies at home. If the relation was not approved of at the bar, a committee was formed

to examine and report to the house, which sometimes ended in a heavy penalty; on one occasion Mr. Thomas Delves was called to the bar of the general board held at Sandwich, and fined thirty pounds, he, however, pleaded physical infirmity as the cause of his neglect and default in the discharge of his duty, and a portion of the fine was remitted. It is scarcely necessary to add that neither Bailiff Lake nor Bailiff Lennarde incurred the penalty.

“A true Recorde of the Interteynmente orders and causes as now proceeded w<sup>th</sup> at the towne of Great Yarmouth by Mr. Thomas Lake of the towne and porte of Hasting Juratte, and Mr. Henry Lennarde of the towne and porte of Dovor Juratte, Bayliffs of the Barons of the cinque ports to the towne of Great Yermouth, this yere elected and commissioned duringe the tyme of the Free Fayre there, togeather w<sup>th</sup> Mr. Austine Peirse and Mr. Bennett Cubitte, Merchant Bayliffs of Yarmouth afores<sup>d</sup> this yere Anno Domine, 1588, Anno Regna Elizabethæ now Queen of England 30th.<sup>1</sup>

“MICHELMAS EVE the 28 *daye of September Saturday. Entrance into Yarmouth* :—This daye after wee had dyled at Lastocke within six myles of entrance into Yarmouth, wee toke horse and proceeded on the reste of our journey, and drawenge nere towards Yarmouth bridge, there attended our coming diverse sorts of poore, lame and diseased people, whoe cryed unto the Bayliffs of the portes for some reliefe, on whome we bestowed some several pieces of money, and soe riding over the bridge about two of the clocke in the afternone (somewhat earlier then our cominge was expected), notwithstandinge there gathered and flocked together, great store of people, whoe verry friendlye badd us welcome, to whome we gave thanks and passed forwardes into the towne, alonge by the keye, and there toke our lodginge which was appoynted for us at one Mr. Dametts house as of the 24 daye of the same terme, where

<sup>1</sup> A great portion of the following record appeared in print in a local paper, the *Hastings and St. Leonard's News*, in 1858. It is hoped that our readers will forgive us for having collected together the scattered fragments, and preserved them in our volume. A similar relation of John Conye and John Tooke, bailiffs in

1603, was read by T. W. King, Esq., F.S.A. now *York Herald*, before the Society of Antiquarians, in January, 1848, (*Proceedings*, vol. xxii. p. 229); and it is printed at length in the continuation of Manship's *History of Great Yarmouth*, by Charles John Palmer, Esq., F.S.A. ii. p. 67.



we were very courteously entertained, and having remained there about two houres, and understode that the Bailiffe and their companie weare verrey bussie in their counsell house, and soe that we weare very desirous to have some private conference with the ould and newe bailiffe, or newe bailiffe only, for that the matter concerned them especiallye uppon certain articles which would growe in question betwene us and them next day if happelye they weare not prevented or agreade uppon; we sent, therefore, our townclarke unto the said bayliffe with commendacons unto their worshippes desiringe that we might have some conference with them that nighte, if it pleased them, for that we had matters to imparte to them from the whole ports, whereunto they condiscended, and afterwarde the said two newe bayliffs, viz. Mr. Peirs and Mr. Bennett came unto our lodging unto us, and very courtiouslye saluted us, and badd us welcome, sayenge, we have such occasion of busines this nighte, as we should scarce have sene you until the morrowe, but that you sent to nighte some matter unto us; soe thanckinge them for that curtesie, we took them by the handes and placed them at a syde bourde there, one at the one syde, and the other at the other, on the upper hand of eyther of us, and with great reverence used the one to the other, we sayd—for that diverse abuses and discourtesies had bene offered of late by the bayliffe of Yarmouth unto the bayliffs of the Ports, as by the relacion of their successe at the Brotherhoode house appeared, touching the setting under the Canipie and the Queene's Armes in the church, and at the tollhouse as had bene accustomed, our meaninge was therefore, 'said we,' to nighte, this much unto you, from the bodye of the whole ports, (whose commissioners we are in that behalf;) that you may confer with your bretheren, and so give us your determined answers hereuppon, viz.—

"*First*—that in the church as in the tollhouse as we are equal with you in the reall justice doeing—so we may lyke equally be placed with you in place, and that the Quene's armes might be indifferently betweene you and us.—*Secondly*, that we might have the prisoners delivered and brought before us to take vewe of them, more solito, without any fraude as has bene thought to have bene used heretofore, by takinge the prisoners out of the prison, and bestowing them at your

pleasure, on purpose to derogate our liberties.—*Thirdlye*, that tomorrow beinge Sunday and Michelmas day, and we beinge accustomed to make our proclamacon on the Sonnday after Michelmas day with us we should now soe doe, before the nexte Sounday the Fayre woulde be halfe ended.

“Upon all which these bayliffs quested us to confer with their brethren, and to give us their determined aunswers next morninge, and soe we rising went with them to the further entrye of our lodging, and the young bayliff—the bayliff Bennett, inviting us unto his house, next daye we gave him thanks and soe departed.

“*The 29th daye of September, 1588, Sunday, Michelmas daye.*

“The same daye betymes in the morninge by reason of the busines that followed. Bayliff Bennett came unto us to our lodginge to declare unto us what was determined towching our demands.

“*First*—that we should have indifferent and equall place with them under the Queene’s armes, both in the church and in the tollhouse, but, says he, the cloth is very scant, and we have accustomedly used to have our learned stewarde Mr. Stubbes, to sitt with us, and betwene us, under the said Queene’s armes, for that he is a very grave and wise gent, and one they were verry beholding unto, they would be loth to displace him nowe to make you rome, and that my partener and I, sayth he, should sitt without them, I am sure is not your meaninge, but, saith he, ye shall have such, and so much rome under them indifferentlye as we have, and the like, which you have had eyther by authoritye or of curtesie heretofore, the lyke we grant you nowe. To whom we answered, nay Mr. Bayliff, that is more than we crave, for whereas heretofore, we had the privilege and prerogative of stile in court and proclamacon and divers other things which we might exact, and did use. By reason of hartburning and grudge there-uppon for quietness sake we were content to alter and to give you indifferencye with us therein,—But touchinge the question of the place, said wee, we thincke not well of Mr. Stubbes his sittinge directly under the Queene’s armes, he is noe justicer in that place, and therefore doth usurpe the place, there are onlye two chosen of you, and two elected and comissionate of us, and wee four are jointly to occupie that place,



and therefore, pray tell him, if he will not give place, we are determined not to take anye place, but will return and make relacion thereof unto our masters of the cinque ports by whome we are sent : with muche other speach tending thereunto, we shewed what we were determined to doe if he would not remove, and we to have our places in church with them under the Queene's armes at their right hand, as had bene accustomed ; whereuppon the said Bayliffe Bennett, making some doubt as it seemed, what to answer, or some haste to enforme his companye what we had determined, answered us nothinge to the matter, but wishing we might be well, somewhat smilinge tooke his leave, whereby we gathered that the said Mr. Stubbs was placed there by them of purpose to put us by the seate.

“Afterwardes we went to church, and for that we weare informed that sermon was further spent than we weare aware of, we went directly into the church, and soe not stayenge for any messenger to come unto us, we went up unto the seates where the bayliffe of Yarmouth, and the twenty-four satt, where we weare of some of them very curteuslye receaved, untill we drewe nere unto the place where we were wont to sitt next unto the ould bayliffe, and seinge they neither offered us seats nor made us rome, findinge a voyde place within six persons of the said ould bayliffe, we satt us downe, and sermon beinge ended, as the bayliffe passed by us, we desired them after they had fynished their owne busines at the tollhouse to send for us, which they promised and desired yf it pleased us to accompany them thither, which after some consideracon we refused, sayinge we would attend on them at oure ost his house, and soe they departed, leavinge us in the church, and afterwards we came to our oste his house, where havinge stayed about two howres they sent for us, by one of their sergients, and at our cominge to the tollhouse we found bothe againste the dore in the street, as alsoe in the house a great multitude of people assembled, and havinge rome made for us to passe thorough, we entered the barr, and reverence done unto the bayliffs of Yarmouth there sittinge, accompanied with Mr. Stubbes, their learned stewarde, whoe satt in the middle betwene their doctor, byshopp, and divers others, the bench full in scarlett gownes, Mr. Bayliffe Lake signified the cause

and preferred the comission firste for the easte ports, to occupie the place, for that his owne man could not gett thorough the presse with his; which Bayliffe Peirse receyved, deliveringe it to Mr. Stubbes, and he unto his under stewarde to be read; which comissions beinge reade, he delivered lyke-wise the other comission for the weaste ports, which in lyke sort receyted and read, Mr. Stubbes stode upp, and in the name of the reste, tould us our comission were allowed, and we hartelye welcome, and soe desired us to come upp and take our places. But there, Bayliffe Lake seinge Mr. Stubbes in the middle behind the two bayliffs, and he together with them to occupye almost the whole place under the Quenes armes, which everye yere they strove for, answered that they would hardly lyke well of his sittinge in that place, for, sayth he, you sitt in the middst showeing yourself to be as cheiff justicer there, where in truth after our admittance you have nothinge to doe, and though you have bene permitted by these gents for suretie soe to doe, yett you cannot compell us to condescend thereunto besydes the incumbrance of the place, whereby we are in a manner of purpose (as we must take it) detremented, we thinck that the Quenes armes beyinge there sett to shewe the authoritie of the place, there ought noe persons to be included within them, but those that were lawfully and authorised to represent the Quenes person in riall justice doeing, of which nomber you are none. To which the said Stubbes being thus taken upp confused in his self almoste what to aunswer, for aunger, at last very mildlye sayd. It is not unknown to the bayliffe and the reste of the masters of this towne, that I am by office both justice of peace and Quenes, and in that respect may in some sort beseeme the place; but to the matter sayth he, touchinge the jurisdiction of the place, I aunswer that yerely uppon certen needful and necessarye affaires and busines for the towne this daye to be done, they have alwayes a learned stewarde to advise and direct them therein, whereunto of late yeres myself was chosen, and am called to this place yerely by them for thys purpose. Nowe for that the matters of the towne are onlye handeled here this daye, wherein I am assistance with them your admittance only excepted, which is alsoe an authority in them lykewise, and you of noe authority as yett, untill eyther your proclamacon



made or some act in court done. I see not, sayth he, but I may by their leaves sett here as yett without your controle therein. But notwithstanding, if it shall please them, whoe placed me here, soe lykewise nowe to displace me againe, I am very well content, if not, sayth he, in truth I am and will sett here; whereunto Mr. Bayliffe Lake replied again, and asked him after the time he spake of he would give them place, he aunswered, he would not be tyed to our wills, but still harped upon this string, if he weare displaced there by them by whome he was placed there he was contented. Then said Bayliffe Lake, if that be it you stande upon, lett that be a question among the masters here whether you shall sett there or noe, that I may be resolved whither you doe it of your owne authorytye, or by their appoyntment, that I may knowe of whome to complayne. And soe after much speach there-uppon having noe other aunswer from him, and being requested againe to take our place, for that we woulde see what rome they would make us, we went upp, and they made us noe more rome, then that one of us might scarcely sett under the cloth of the Quenes armes; which wee perceavinge, refused to sitt downe at all, first challenging by authoritye of the Kings dyte, and the composicon betweene them of Yarmouth and us of the Ports to our accustomed place, which they denied us, saying, Will you both sett on the upper hand of us? we aunswered; we accustomedly used soe to doe, and for that the provinces and style in court belonged unto us nowe this yere we sought to have it. And further sayd that longe hitherto we had taken a royall othe, to mayntayne to our power the libertyes and free customes of the ports, and especially beinge nowe a speciall matter of charge in our comission we tould them playne if we might not sitt as we were wonted to sitt, we willed that they declined us our comission agayne and we would departe, for we neyther would nor could agree to the contrary. They aunswered us touching our comissions if we would take them agayne out of the court, we might, but they would deliver none unto us, and further if we weare soe willinge to be gone, God spread us well. And soe with many other speches more troublesome then necessary, we departed without nancing our officers or taking view of the prisoners as had bene accustomed. And cominge alonge unto our oste his

house, Bayliffe Bennett the young bayliffe, whoe the night before had invited us to dyne, sent his sergente unto us to pray us to dyne with him, but Bayliffe Lake somewhat grieved at the discourtesie which had bene offered, then made this answer. That they had given him such sharpe sauce as he had no stomock to disgest their meete. I must be playne sayth he, and soe tell him. Afterwards there came another sergent with the lyke messuage, and debating uppon the matter, least they should think us to obstinate, we returned thancks unto his master, cravage pardon for our forepassed message, we sayd we would come, and soe went thither to dine, and after diner went with them to the service agayne in the afternoone, where we tooke our places on the one side of the Quenes armes under parte of them; and sermon ended, we walked and talked verry familiarlye togeather, and weare bidd that night unto Mr. Bayliffe Peirs his howse to supp, where we supped, and nothing more that day.

*“Ultimo daye, September, 1588, Mundaye:—*Memorand that this morninge we were sent for by the bayliffs to come unto them at the tollhowse, and at our cominge we went upp unto the seate, where we found the two bayliffs of Yarmouth sittinge with the Quenes armes wholye betweene them twoe, Mr. Stubbes beinge not there, and they desired us to sitt us downe, leaveing only a small place for Bayliff Lake on the right hande, under the cloth of the Quenes armes, under which he could scarce sitt, and no room at all for Bayliff Lennarde. To whome Bayliff Lake aunswered, I could think well to sitt here with you as in joynt authority, soe I thinck you leave us not sufficiente rome whereby the comon sorte may perceive the same. Then Bayliff Bennett aunswered, You have as much place offered you as your prediccors have had before you, and more you gett not, and further said, What Mr. Bayliff Lake, you take too much uppon you, you come rather to wrangle then otherwise, for yesterday you presumed to thruste before me from church, which was more then you ought to doe, and more then I will suffer hereafter. To which Bayliffe Lake aunswered, first sayth he, what my predecessors have had and agreed unto, of late, by constraint, shall be no president for me, if they have neglected to mayntayn our custome and keape their place, they have done us injury, I meane the whole ports,



in whose names they were commissionent to the contrarye, and given way unto your wills to make this question worse there-uppon. But you shall not have the lyke president of me, and to be short, will you know the truth, sayth he, upon their relation of late whome you meane our predecessors unto the Brotherhoode house, of the like injury done unto them which is now offered unto us in this respect, it was agaynst their wills, and not by their consent, and soe it is a question still, and noe custome; we commissionate nowe, takinge the advise of our learned counsell thereupon, with the consent of the whole ports, are directed thus to doe, to take our several places and further we will not goe, and less we will not have. Secondly, said Bayliff Lake, In that you call me wrangler, for challenging our own right, I am sorrye my masters of the ports had no better judgement then to send a wrangler here unto you, and is all my trouble and service done to my great coste to make this quietnes, that soe longe hath continued between you and us nowe for challenging our wanted places, termed wrangling—well, and Thiredlye, sayth he, touching my thrusting before you from church, in truth you doe me wronge, for I offered noe such disorder in thrustinge, but for my going before you, I am sure that havege this yere the provinces in court, my authoritye is greater than yours, and soe may well take place of you; besydes that, sayth he, as for you, Mr. Bayliff the younger, you sitt here with us but of curtesie by our last composicon, and if we should goe to the words of the Edite, we are to take noe knowledge of you nor your authoritye, for we are sent here to a provoste bayliff, and not to bayliffs or provosts, and yet the more curtesie we offer you by our composicons, the more you encroche still, and seme to cavill with us. To which he aunswered, that they had no provoste, and that he was as ould a bayliff as I, and that they were incorporate by name of bayliff, and that the one had no more authoritye than the other, but weare joynt. Bayliffe Lake aunswered, that were strange that the Kinge should grante an Edict, and knowe the officers of the place, and direct us to a provoste, and there be noe provoste; but letting passe the name, I think, sayth he, you doubt whither the Kinge could make any such grante of edict; one of those within the bar, aunswered, they doubted not of that; Then there is noe more to

doubt of, sayth he, but whither he hath graunted any such or noe, which is your doubt, you shall see it here under the great seale—and soe showed it fourth; and afterwards urginge still the words of edict, tould them that the edict beinge of greater antiquitie and authoritye then their corporacon thereon graunted manye yeres agoe, from king to king of this realme, and confirmed by her majestie that nowe is quene of this realme and your corporacon; but of late had yelded to the contrarye, the edict beinge before and above their corporacon we weare to take knowledge but of one provoste; Whereuppon their grew some speach and questions amongst them, and then it was aunswered by their under stewarde, that the wordes of the edict weare not soe, but as he remembered we weare directed thereby to the provosts or propositi in the plural number. To aunswer them thereunto, Bayliffe Lake referred them to their edict, which they refuseyed, and making little accompt of, refused to reade unto the place, and sayd they could not find it. Oh, quoth Bayliffe Lake, you finde something there, I proove you lyke not very well of, and soe you will not read it. And soe, after much speach thereuppon used, at last the elder bayliffe, Bayliffe Peirce, said unto us, My masters, sayth he, hearinge all these speeches, what is it you require? Bayliffe Lake aunswered, Our request, sayth he, is first to sitt and have the Quenes armes indifferently betwene ye and me; and yours and mine partner to sitt at cyther side of us, as near as they can under the clothe—this is our request, and this we are comissionate to challenge by the wishes of the whole ports, according to our custome. Then the younger bayliff asked if we would thrust them out of their places, they satt there before we came, and would keape their places. Bayliffe Lake aunswered, Noe, I will not thrust you out of your places, sayth he, but require our places equally with you, and there is difference betwene thrustinge and requestinge. And further, sayth he, if you would have me sitt more then indifferent amonge you, I would not. They aunswered again, the bayliffs both, and the reste of the bench, that they know of noe such customary place as we spake of, that we should sitt otherwise then was profered us—This, said we, we doe, as may appear by the records of others which we have of their procedings from tyme to tyme in this place, and myself alsoe,



quoth Bayliff Lake, our bayliffe hither before, can testifie the same, which they would not grant unto us nowe, we doubt not except of the contrarye, but would departe, and make declaration unto the ports there. They aunswered, we might departe if we woulde, and more rome they would not make us. And as we weare ready to goe awaye, Mr. Eacher, one of the counsell of the towne, stode upp and sayd, Mr. Lake, I am sure you are not ignorante that you are commissionent hither by the ports for this service, now to be done, which by you beyng lefte undone, you stand in danger of losse of all your liberties, by express wordes in the court. To whome Bayliffe Lake aunswered, Mr. Eacher, I can ensure ye, sayth he, that is not soe, for if our liberties stode upp on it, I would rather suffer stripes than I will give any occasion to make any littell breache of them for our auntient charters and customes of the portes cannot be taken away from us, but for great reasons. But if you meane this libertie of holdinge the Free Fayre, in truth we had rather lose it, in challenging our rights, then enjoye it with such disquiet and disgrace, and for ourselves, sayd he, we resceyve noe profit by it, and therefore may very well be without it, for our people of the ports, by their Greate Charter, shall be still free of stran and den of buieinge and sellinge, and of sendinge their witherman, for wrongs done, notwithstandinge. Then one Mr. Drewrye, sitting on the bench with his cappe on his heade, controlling us with other wordes than might beseme him, which I remember not, beinge, as we weare, ready to departe, was aunswered by Bayliffe Lake that he was not to direct anye speach unto him, but to the bayliffes, and, therefore, he might hold his peace—he told him againe, he was not in my place of justice, and therefore he might saye as much; Bayliffe Lake replied, Belyke, sayth he, I have noe authoritye except I have my place, which you denye me; and they, in truth, with lyke reason maye denye me my authority, with other words to that purpose—cravinge our comissions againe as the daye before, which they woulde not give us, we soe departed.

“*Eodem die.*—The same daye in the afternoone the bayliffe of Yarmouth sent Mr. Eacher, and one other to signifie unto us, that there was a person taken upp on suspicion of felony, and desired our company to have him exmined; we aunswered

that our officers weare not named, nor ourselves excepted as we thought, for that we weare not admitted to our places as yett, we woulde not meddle or deale in any matters, but woulde departe and certifie what discourtesie had been offered us in prejudice of our accustomed libertie, and contempte of our commission where they must answer it, with manye other wordes, *for et contra*, between us and them, to that purpose, and with this aunswer they departed, and we determining indeade the next daye to ryde to Lastock as though wee would have ridden home agayne, as we tould them we weare so comissionate to doe by the consent of the whole ports if they desired us, as they had Mr. Manwoode the last yere, our place that of right belonged unto us and there to stay some tyme and soe returne agayne, which wee might very well doe without prejudice of our liberties for that wee could not make our proclamacon for the Free Fayre until the Sondag followinge. But this we devised to doe of purpose to put it to the uttermoste plunge to see if their stomacks weare soe greate they would lose rather the bennefiytt of the Free Fayre, which towards them was verrye great, and which they coulde not hould without us, and would let us goe."

There are no historical documents more illustrative of the habits and customs of the people at different periods of our history than the proclamations which were occasionally issued, and the minute directions given for the regulation of everything connected with the traffic of man with man; and the following Proclamation, together with "the Charge unto the Judge at Yarmouth during the Fayre there," are not among the least curious and interesting.

"**The Baylybes** of the cinq portes with the provosts and baylyffes of the burge and libertie of the Queenes Majesties towne of Great Yarmouth, in the name of our Sovereigne Ladie Elizabeth, the grace of God of Englund, Fraunce, and Ireland, Quene Defender of the Faythe, &c. chargeth and commaundeth that all persones shall in the tyme of the Free Fayer here to be holden at the towne of Greate Yarmouth from the Feast of St. Michael last paste, duering the tyme of fortie deyes kepe the Queenes peace. And that all bakers and bruers shalle bake and brewe good sufficient and holesome breade, ale, and bere, and that they kepe the lafull assises therof. And that all victulers that shall sell wyne, bere, ale, or any other kind of vyttells, that theye putt none to sale but suche as ys goode and holsome; and not for any



excesse, lucre, or gayne, but for reasonable gayne. And that all persons shall use good and trewe weytes and lawful measures; and make trewe tale of herringes, and of all other thinges taleable. And that noe persone weare any weapon in disturbance of the Free Fayre, and that every persone kepe good rule, and be in his osten howse at his lodging every knyghte before 8th of the clocke, or else aborde with in his or their shippe or shippes. And that noe persone nor persones shall putt to sale noe thinge in the markett uppon the markett deye, within the towne of Great Yarmouth before the ringing of the market bell there, under the payne of the ordenaunce provided and made within the same, and that no manner of persone charge or discharge any manner of merchaundize or putt to sale any freshe herringes or other marchaundyse in the tyme of the said Free Fayer at any place within seven lewks of this towne of greate Yermouthe, but only at the same towne of Great Yermouthe under the payne of forfeiture of shippe and goodes.

**God save the Queene.**

“The charge unto the Jurie at Yearmothe during the Fayre there.<sup>1</sup>

Fyrst they shulde enquiry of assaultes, affrayes, riotts, and suche as did weare armour.

Allso of taverners, cookes, and other vittullers which solde unwholsome vytayle, and of taverners and tipplers that sold with meesurs unsealed.

Allso of suche as selle with busshell, gallon, yerd, elle, or any other measure not agreeing with the standerd.

Itm. of cowpers whether there barrells were lawfull.

Itm. of forestallers and regraters of vytayles comyng to the markett.

Itm. of the fyers at the haven mouth to be kept as they ought.

Allso of them that deny to paye 2*d.* uppon evry vesselle comyng into the haven.

Allso yf any thing be taken for fenestrage or stallage.

Itm. of purprestures in Denne and Stronde.

Itm. Allso ye shall enquiry of them that delyver ther freshe hearings at any other place then Jermouth being within seven myles of the same.

Itm. of any that buye hearringes upon the seas before the shippe be within haven, and theyre mored.

Itm. yf any Oste disturbe any fyssher to selle his hearringes to whome he list when he is in the haven, or disturbe any man to buy freely.

Itm. when one is in talke with any fyssher to buye his hearringes yf any other man doe truble hym to rayse the price before theye have ended.

Itm. of them which doe forestalle hearringes upon the sea or londe prylye or openly.

Itm. yf any botes cauled pycardes be within the haven whereby the price of hearings is the dearer.

Itm. yf the fysshermen be disturbed to buye their necessities where they lyst freely.

Itm. yf any hearringes be delyvered out of the shipp before they be solde.

Itm. yf any merchaunte of this towne, or of London, refuse to selle the 1000 of hearings to the comon people after the rate which they paye for the last.

<sup>1</sup> This charge is similar in many things to the ordinary charge at that time to the Juries at Courts Leet.

Itm. of these whiche knowe felonyes upon the seas, and doe not cause the offenders to be taken at the nexte porte where theye arryve.

Itm. yf the fysshermen be disturbed by their hostes to selle in Kirkeld Rode and other places uppon the sea coastes to pycardes so mutche hearrings as to them shall be sufficient so that the seid fysshers bring the rest to Yermouth.

Itm. of those which selle in Jermouth rode, and hang not out a flagg or a wayfte, finis. Anno Domini 1576.

“1588, *1st daye of October, Tuesdaye.* This daye in the morninge they sent againe unto us to knowe the cause why we did soe estrange and withdrawe ourselves from them now in this servicc for the Free Fayre, and to know what discourtesie had been offered us, or if at anything we felt ourselves agrieved more then for the place. Bayliffe Lake aunswered them.

“*First* for the place, and besyeds the right we have to it, the bayliffs themselves sayeth he promised we should have soe much seat with them under the Quenes armes as any our predecessors have had, which they nowe denye us, and which we find both in auntient and latter records within these four yeres thus discoursed unto us the provost or head bayliffe of Yarmouth, together with the bayliffe of the more auncient towne of the two east ports indifferently to sitt under the Quenes armes, and their parteners close on eyther syde of them as might appear by the same records.

“*Secondlye*, for that they had straungers at our entraunce into the tollhouse on the bench the Sondaye before our admittance, to controle us, namelye doctor, bishopp, and others.

“*Thirdlye*, for that on Sondaye the younge bayliffe cominge out of the church, semed to pull me back, goeing out after the elder bayliffe, and before him.

“*Lastlye*, for that he called me yesterday wrangler in the open hall.

“To which they aunswered, Is this all? and soe stayed awhile, and then began agayne to tell us their message further was that if the place were the chiefest matter, they were willed to signifie unto us that the bayliffe could yield unto us rather in that, and give us more rome then any our predecessors before tyme had had, then to growe in questions for it, and be an occasion perchance of greate charge, both to the ports and them, and wished to continue in amitye and friendshippe, as they had done heretofore. We aunswered, That is our desire, and we woulde be sorrye of the contrarye, and sorrye in hart that this



great controversie muste happen in our tyme; and with this aunswere they departed, askinge us that if it pleased the bayliffe, to send for us if we would come unto them, and we aunswered we would with all our harts. And soe booted and spurred as we weare we caused our horses to be made ready to give more showe of our departure.

“After dinner they sent againe their sergent unto us to signifie that there were matters to be handled at the tollhouse at afternoone, concerninge the Free Fayre, where they desired us to be present, wee aunswered it is straunge they will send for us to that end knowinge that wee have neyther officers yet allowed us, nor places given us to speake our authoritye. But if they woulde have us come unto them we woulde. The messenger departed to deliver them our aunswer, and wee followed ymediately after to the tollhouse.

“At our cominge the bayliffes weare gone unto their move-mente, leaving worde if we came on, to come for them, and to tell us they woulde come streight unto us, and for that they stayed somewhat longe, and we supposinge that they did it of purpose to mocke us, we went our waye, and in the meane tyme they weare come, of which havinge worde we returned agayne, and found the said bayliffes sittinge as the daye before, not offeringe such place as they had promised us, but sufferinge us to stande with our cappes in our hands before them, which Bayliffe Lake perceavinge urged their promisse, and craved their places accordinglye, moving much speach thereuppon; whereunto they aunswered nothings to anye purpose, but desired us to come and take our places on the bench and not to strive for soe smaull a matter as a littell cloth; we aunswered, It is not the cloth we strive for, we confesse we have noe propertie nor righte of challenge thereunto, but we crave indifferente place with you which you denye us: if we shall finde noe cloth here at all we shoulde be contented, soe as you let us sitt before the barr in the face of the court equivelent with you, and soe that you make soe small a matter of the place, we must make greate accompte thereof, soe that not only ourselves shall suffer disgrace now, but you will make us alsoe a president for ever hereafter to prejudice them, my masters of the ports I meane, which we will never consent unto, and therefore desiringe them to remember what had passed betwene

us and them, and offering them sight thereof, observed and drawne by our towne clarck, and a cōpye if they would, for that it should growe in further question as we tould them, they offeringe to take us by the handes we accepted their curtesie, and bade them farewell, they beinge loth as it semed to lett us goe by their often sendinge for us. But they weare soe encouraged towards themselves by their president, Mr. Hays, and Mr. Manwood, who had lette them take places at their appoyntement, rather then they woulde lett us nowe recover it agayne, they lett us goe, and soe we tooke horse presentlye to Lastock, where we laye that night all Wendsdaye, and Thirsday, in the eveninge returned agayne to Yarmowth.

*“ Wednesday and Thursday, 2nd and 3rd days of October. Nothing done.*

*“ Friday, Fourth October, 1588.* This day in the morninge we sent our towne clarck unto the Bayliffe of Yarmowth to knowe when their pleasure was to appoynt some tyme to be at the tollhouse, and we would come and give them knowledge of our officers, and he meating with Mr. Peirs the elder bayliffe informed him thereof, whoe answered he woulde talke with his partener and give us worde thereof presently; soe we hearinge there was a sermon, went to church, and in the meane tyme there came a messenger from them to tell us that presentlye after sermon they would meet us at the tollhouse and anon after, they came lykewise to church, and seinge us sitt in the chaine cell where indeed we had taken upp our places for certen especialle causes, they sent their sergent unto us to desire us to come and take our places with them. We returned thanks and badd him tell them that we weare very well there, and had taken that place of purpose, for that we would not give any occasione of offence. Service ended, we went presently, and havinge stayed there about three quarters of an hour, and they not cominge as they promised, we sent our town clerck agayne to signifie our staye there for them, and they returned us this aunswer that it was dinner tyme nowe, and they must have a tyme to dyne, and after dinner they would be there; nowe for that they did it, as we thought to delaye us, or rather to mocke us, and we havinge divers matters to call in question, which we could not doe without our known officers, and the tyme beyng soe far spent we went up to the



bench, callinge the jaylor to witness wheare we satt, least they should saye we intruded ourselves, and which was Bayliffe Lake under the Lyons in the same cloth, and Bayliffe Lennarde altogether without the cloth, both on the right hand of the Quenes armes, and we of ourselves called and chose our officers, and caused our town clerck to insert and sett downe a recorde thereof in manner followinge. A copy whereof we determined to send unto them and give them knowledge of our proceedings, viz. :—

“Memorand that this instant 4th daye of October, 1588. Before the worshippfull Mr. Thomas Lake of the towne and port of Hasting, Juratte, and Mr. Henrye Lennarde of the towne and port of Dovor, Juratte, Bayliffs of the Barons of the Cinque Ports commisionate to the towne of Great Yarmouth this yere for the Free Fayre there, were elected and chosen by their then officers followinge, viz. :—

“Richard Trucher, Sergt. at the Banner of the Quenes Ports.

“James Gilmer, to winde the brazen horne of saylence.

“Anthony Daffell and Thomas Fyneas, two sergeants at Mace.

“Which done, we departed thence to our ostis, to dine with our officers in such order as hath bene used, shewinge our authoritye and their admittance, and beyng but newly sett at dinner, the said bayliffs sent their sergent to signifie unto us they were come unto the tollhowse, and taryed for us, and desired us to come unto them, we badd him certifie them we were at dinner as himself coulde certifie, and after dinner woulde presentlye repayre thither—which we did, accordinglye, where we founde the said bayliffe accompanied with divers of the aldermen; we went directly to the bench, and they friendly badd us welcome, and there fynding such rome as they had granted us before, we satt us downe, Bayliffe Lake declaringe what we had proceaded with, but without them, and the cause, offeringe them a cotype and sight thereof, thereby to take knowledge of our officers. They seemed somewhat discontented therewith, and said we ought not to have done it without them, and that they woulde not allow them in that sort; we aunswered what we were sure they doubt not, but that we might doe manye things without them for that they used us so hardlye; looke, sayd we, v

may doe by authoritye of the edyte, we will exert it fullye to effect; you cannot denye our admittance, and beinge admitted there is noe question but we may chose our owne officers. You are to take knowledge of them which we offer you, but you cannot denye or refuse them. Then they requested us, without any farther proceedinge, to give them a daye—untill the next morninge, to be advised what might be done therein, least our president might prejudice their customarye recorde aforesaid; we answered againe, their request was dilatorye, and that their day to advise was to noe purpose, for, sayth Bayliffe Lake, we have done it, and if otherwise than we ought to doe, we must answer it; and the question is not nowe whether we have infringed your customary recorde by it, but whether we may doe it by the edict yea or noe; and if we have no warrante there for it, we have done you wronge; but you cannot right it of yourselves, but it must and shall growe in further question, where it shall be better determined, and therefore let us procede nowe. And soe, after much speache in the end, they prayed yett for order sake, sith they coulde not cause us to reverse and alter it that our officers might be called agayne by the same recorde we had taken, which beyng done, they accepted and confirmed the same, without further questions. Afterwards, the place beinge silent, Bayliffe Lake moved this speach unto the younger bayliffe: Sir, sayth he, you promised us both at our first cominge, and at diverse tymes sithence, that we should have such place as any of our predecessors have had, and that you have not performed the same shall appeare by diverse books of late years related in the Brotherhood-house at their sittinge; and soe caused to be read the poynts in Mr. Woodes Booke of Sandwich, and Mr. Fynetts of Dovor, and others where, in truth, are notable presedents for the controversie of the place, and the description thereof, and howe it was concluded uppon, by their owne consents as patent; which beinge read, they denied some, and graunted othersome, and sayd it was done of curtesie. Well then, sayd Bayliffe Lake, we shoue you not this to enforce anye reformation here, but that you maye see thereby you are not soe goode as your words, but praye, sayth he, lett us have noe more speach touchinge the place, the tyme passeth awaye, you *will have us sitt here, and therefore it is done*; and soe de-



manded sight of the prisoners, and they desired us to stay untill Monday, for that their stewarde was not at home to keape any recorde thereof; then we craved bond of the jaylor as had bene accustomed, which they denied us; then we desired them that they woulde give us their wordes for such prisoners as they had receyved theare, from the beginninge of the Fayre until Monday when we had charge of the gayle, which they acceded unto, and concluded to have the first court on Monday next, being the 7th day of October, and that warrant should go out for the appointment of the enquest under our handes and seales, directed unto Arthur Doffell, Serjeant at the rodd.

“*Saterdaye, 5th day of October, 1588.* This day beinge markt daye, we went into the markt, and toke viewe of the bakers’ bredd, and sett downe their names and several markes, and soe proceeded farther; we mett with the jaylor of the towne, and demanded of him who was clarck of the markt; he answered, the Bayliffe of Yarmowth. We demanded then whoe was the clarck appoynted under them; he answered, he was; then, quoth Bayliffe Lake, we discharge you for this tyme, for we are nowe to have rule and governe thereof, as well as they, unleast you be appoynted and authorised likewise by us thereunto; he answered nothinge but that he would inform the Bayliffe of Yarmowth thereof. Afterwards we mett with the said bayliffs, and they began very angrily to reprove us for intermedlinge so far in the markt, sayinge we weare too busye, and that we had nothinge to doe in the markt; but, said they, for that there is noe place here to talk of such matters, we desire you, say they, to be at the tollhouse in the afternoone to confer thereupon; and soe, after dinner, they sent for us accordinglye unto their tollhouse, and we went thither, where was much speach moved thereupon, but when done it was thus concluded by them—that we had no authoritye to displace their officers, nor anything to doe ourselves in the markt, and that they were sole clarcks of the marketts, and that we weare only bayliffs with them for the Fayre; then, sayth Bayliffe Lake, your meaninge is belyke that havinge two markt dayes here, weekley, and in the term of the Fayre they are exempt; and not included within the meaninge of the Free Fayre, and you have

sole authoritye there without us. They aunswered, both, they had; then, quoth Bayliffe Lake, soe we are but two persons with a fewe in our companye, we can but demande it, and if you denye it, we dare not make any further challenging of our righte, leaste we lose our hedds; but praye, sayth he, let it be sett downe in recorde what you denye us, that cominge in question you may aunswer it without denienge it, where this controversie will be sone decided; but, saith he, if we have nothings to doe in the markett, there, with like reason, we have nothings to doe in the Fayre, for on the daye which may be a markett daye, if the countrie will come in, you will not denye them; and then why hath the edict and the proclamation such speciall words for assyse of bread and beere, weights and measures, ordinances for ringing of a bell; but what you will, must be, sayth he, for this tyme, I perceave; and soe they departed for that tyme without any further matters handled.

*"Sondaye, 6th day October, 1588.*—This daye beinge Sondaye, we went to sermon, and goeing towards the chauncell dore, there were certen of the aldermen goeing towards the other dore perceaving our intent to withdrawe ourselves from sittinge with them, desired us verye earnestlye to come and take our accustomed places with them; we aunswered, we were loth to give occasion of offence to any; why, said they, we hope noe bodye will be offended thereat; but, said Bayliffe Lake, I am loth the lyke discourtesie should be offered me agayne in pullinge me back by the gowne, goeing out of the church. And soe for all their intreatye, we went forwards and toke our places nere the pulpitt, where we found an anciente man, whoe verye curteuslye gave us rome, and would have avoyded the seat but that we badd him sitt still where he satt, at the farther end thereof if he woulde. But sermon ended, we went out of the church, where we founde our men on horseback, with their instruments readye in the accustomed manner, to make proclamacon; we tooke our romes next unto our officers, and anon after came the Bayliffs of Yarmouth, and intruded themselves betwene our officers armes and us, on the upp hand; then said Bayliffe Lake, my masters, me think you doe us great wronge, we are proclamors of the proclamacon, and not you, where you need not come unleast you will; and we bringe our officers and ordinants with us for that purpose, we



must proclaime, we are tyed unto it, and you to suffer it; the younger bayliffe, hearinge these wordes of himself, went on the other hande beneath us both, and Bayliffe Lake tooke his former place agayne, and then the elder bayliffe would have stode betwene us, but Bayliffe Lennarde sayd that they had a joynt comission, and lyke authoritye, and came together, and therefore ought not to be separated. Then they, and the aldermen there present, seeinge that especially our custome, and Mr. Drewry spake unto the Bayliffe of Yarmouth, and sayd they did them wronge, speakinge of themselves, and alsoe themselves discreditt, and willed them take their places as before, which they did; soe as they both stode betwene our armes and our officers on the right hand of us; perceavinge this there obstinacye and harde dealing toward us, we willed our officers to putt upp their instruments, and departe, seth we were in such sorte disturbed; then Mr. Drewry aunswered, if they did, they would proclaime the proclamacon themselves; we aunswered, we doubted of that; and soe, after much speach, at last we willed our officers to come somewhat on the other haunde of us, to shewe our authoritye somewhat more then theirs, we proclaimed then our proclamacon, and at other the accustomed places, viz., the Church Gate, the Markett Crosse, the Havens-mouth, the Crane, and the Bridge-foote.

“GREAT YARMOUTH. *Mundaye*.—At the Court of our Lady, Queen Elizabeth, there held on Monday the 7th day October, in the seventh year of her reign, during the time of the Free Fayre, in the Court of Thomas Lake and Henry Lennarde, Bailiffs of the Barons of the Cinque Ports, &c., for the time being; Augustus Piers and Benedict Cubitt, Bailiffs of our said Lady the Queen of the Free Fair. Then follow the names of the Jury. No presentments, and the Court adjourned till Friday, the 12th October, between the hours of one to three in the afternoon.

“Same day we tooke a view of the prisoners:—John Nevers, Thomas Collens, Henry Johnson, George Anferer, taken upon suspicion of felonye.

“Four other Spanyerds theire comitted by order of the Quenes Shippes.

“Thomas Fareborne comitted to prison for breakinge the

peace uppon one Margaret Davison, in sermon tyme; and Margaret Davison comitted lykewise, for her evill behaviour towards the said Thomas. This day also, we gave sondry pasports to divers poor people whoe came hither on herringe fayer busines, and could not be sett aworke, received our pasport to departe.

"*Tuesdaye, 8th October.*—The same daye, Roger Luse, of Ipseidge, *damye* weaver, came before us and complayned that Thomas Sarde, of Yarmouth, had taken in, kept and detayned, his apprentise, Stephen Janyens, almoste theise two yeres, contrarye to the statute, and craved to have him delivered to him agayne. And afterwards sendinge for the said partyes, and examininge thereuppon the premisse, finding it as indeed complayned of, we caused him forthwith to be delivered to his sayd master agayne, accordinglye.

"Same day.—Thomas Fareborne committed to prison as aforesaid, for breakinge of the peace was releassed of his imprisonment, and orderyed to departe the towne with his wyffe, and childer by Christmas next comminge.

"And also the same day, Margaret Davison was also released of her imprisonment, and bonde by recognizance in £10. to departe the towne by Frydaye next.

"The same day alsoe, Robert Whyte, and Thomas Browne, committed to prison for breakinge the peace uppon each other and makinge an affray, weare fyned *iiis. iiijd.* apece, and soe released, payenge the officers dutyes, viz. *viiiid.* apece, whereof one moyety was to the jaylor for the ports, and the other to the bayliffe for the towne, as is accustomed.

"*Thursdaye 10th daie of October, 1588.*—John Runshe of Yarmouth, inholder beyng complayned on for ill rule in his house, at unaccustomed and unlawful houres, was bounde anewe for his victualling and better rule in his house in verbis usuales, to be kept hereafter duringe the tyme of the Free Fayre.<sup>1</sup>

"The same daye alsoe, Thomas Dowell and Thomas Mathie, comitted to prison for makinge an affraye were fined *iiis. iiijd.* apece, and undertooke each for other in £10. in the form

<sup>1</sup> There is a curious exception in favour of some parties in an Old Charter of the Cinque Ports, regulating the proceedings at Yarmouth. "In right of minstrels

and of women of misliving, we say and will that our Barons of the Ports, for those of Yarmouth take nothing."



aforesaid, to be of good behavior dueringe this Free Fayre, and soe payeng their fees as aforesaid, were released.

“The same day, Nicholas Tand for same, fined at 3*s.* 4*d.* paid his fine and was discharged.

“The same daye, John Woodgrewe of Dovor, and his companie havinge complayned that a man of Yarmouth, and his companie had insulted them at the sea, and in the harbour, both companyes being sent for and enquired at large, before us, and beinge found in them, that there was ingurye done, and harme received on both partyes, the Yarmouth men being found beginners thereof, and had done most wronge unto the men of Dovor, were content to give thereof, Woodgreve and his companie a barrell of beere in recompence, and soe weare made friends.

“The same daye was brought before us a very poore ould man of the country who had been comitted to prison, without our knowledge, and there lyen from Wensdaye until this day noone, by the Bayliffe of Yarmouth as it seemed, whoe had undertaken and challenged as aforesaid to be sole clercks of the markett themselves, soe regratinge and forstalling the markett of certen rome, as was supposed, and noe such matter proved nor founde agaynste him uppon examinacion before us, was by us sett at libertie. Bayliffe Lake usinge these words in the open court. ‘Goe thy waye, Father,’ sayth he, ‘whosoever hath comitted thee to prison hath done thee wronge, and if thou shouldst bringe an action of wrongfull judgement agaynst him he could not aunswer it.’ At which wordes the bayliffes of Yarmouth weare somewhat offended, as it seemed by their speches thereof afterwards, complayning of our discourtesie in that behalf.

“Farther, the same daye Thomas Dowell aforesaid, complayned unto us that he had lost his purse in the jayle laste night, whereuppon the jayler was called upp, and by the good meanes of Bayliffe Lake, threatininge them and shewinge them the right of the case if they denied it, and favour to be shewed them if they confessed it, it was found amonge them and to him agayne.

“The same daye alsoe John Arnold of Donnage sayler, convicted of speakinge leude and unreverent wordes agaynst us by the oth of him that enformed us thereof, was by us comitted unto prison, there to remayne.

agayne, they might doe soe, and they should have to that endd another day given them, for he would not accept of their presentment. Then sayd Mr. Eacher, the jurye can goe noe farther than the articles of their charge, and the woordes of the articles is, as I remember, sayth he, the stron and den to be avoyded of ffeinestragd<sup>1</sup> and stallage,<sup>2</sup> and caused the same to be read in the roll of articles they had delivered unto the jurye; and it was found soe in deead, and defyned the meaninge therof. Nowe, sayth Bayliffe Lake, it is apparaunt howe you delude us, contrarye to the true meaninge of the Dyte, it is sayd there, in deead, that nothing shal be taken for ffeinestragd nor stallage in the town of Great Yarmouth dureinge the tyme of the Ffree Ffayre; but not in that place, nor ment upon the stron and den, but the woordes of that article should be by the dyte, of perprestures and avoidences in stron and den, but sith you deal thus with us, in that you have used to give the charge, we will have the charge given hencfourth out of the dyte, and soe willed the juryemen and theirs to peruse the dyte itself, shewing them the place, and charged them to have especiall regarde therof.

“The same daye also their grewe some questions betwene us and them for that they had by their Water Bayliff arrested the foresaid Thomas Browne, in the haven, without our knowledge, being for a matter growenge in the Ffree Ffayre, and soe within our jurisdiction, they aunswered lykewise that neyther our nor their sergeants had any thinge to doe upon the water, and it belonged onlye to the water bayliff of the towne. I admitt, sayth Bayliffe Lake, it were not within the libertie of our sergeants, which I doubt being in the haven, at above watermarcke, yett it were reason we weare made acquainted with it.

“*Tuesdaye.* This daye we had the bayliffs of Jermouth, the preacher, and diverse others of that towne to dyne with us.

“*Wensdaye.* The same daye, there was nothing done worth the writinge of recorde.

“*Thursdaye.* Memorand, that this day we gave price unto John Fenda, of Colchester, to sell his oysters 3*d.* the pack, and caused a tickett, conteyning the price foreseid, and our

<sup>1</sup> An arrest made by the Water Bayliffe.

<sup>2</sup> Money paid for the setting up stalls

in fairs and in markets, and stalls with windows.



admittance and allowance of him to be sett upp on the mast of his boat with our names herunto.

“ Here follows the usual notice for holding the Court.

“ At which court the jurye appeared, and for that Bailiff Peirs, the elder bayliff, was not there, nor could be founde, we refused to take their verdict, and therefore removed (ourselves) agayne untill next day . . . of the clock in the forenoon.

“ *Frydaye.* The usual notice for holding the Court. At which court the jurye alsoe appeared, and beyng demanded if they were agreed upp on anye more presentments, they answered noe, whereuppon Bayliffe Lake, perceyvinge, as he thought, they did it rather of purpose, and weare agreed to spite him therbye for that he had threatned them soe upp on their last presentment, tould them that it semed they had smale care of their charge, and less regarde of their conscience seinge, or that they might see at least such continuall recourse of cattell upp on the stron and den with a number of other abuses within the compasse of their charge, and well knowne unto them, but yett they woulde not present them. But, sayth he, seinge you deal thus obstinatlye with us, and will see and present but what you liste, if the bayliffs of Yarmouth will agree and consent with us herein, we woulde bynde you over to appear in the Star Chamber, to aunswer there your contempt; whereunto Mr. Eacher, their learned counsell, aunswered that they knewe so such cause to consent unto anye such matter. Then said Bayliffe Lake, I can but crave their assistaunce therein, if they denye it me, lett them aunswer me soe themselves and I am satisfied; they tould us then playnellye theye neyther sawe cause for it, nor would agree unto it.

“ Afterwardes we toulde them we entended, on Mundaye morninge next, God willinge, to take our leave of them, and therefore demaunded veive of the prisoners agayne, which weare the same persons only forenamed, and for that there weare diverse made means unto us for the enlarging of one of them, for that he for whose cause he was apprehended and imprisoned woulde laye nothings to his charge as he sayd, it was our motive therefore that he might be acquitted by proclimacon in open court nowe upp on the deliveringe uppe of the jayle; whereunto Mr. Eacher aunswered that we had nothings to doe to deliver any prisoners, we might apprehende ffellous, but

neyther punishe nor discharge anye. I am to take noe such aunswer from you, Mr. Eacher, sayd Bayliffe Lake. The Bails for the Portes denyed to have power to punish or discharge any prisoner! But if the Bayliffs of Yarmouth will aunswer me soe, lett it be recorded and sett downe what you denye us and we shal be content. Then quoth the Bayliffs both of Yarmouth, Mr. Eacher is our learned counsell, and our mouth, and like what he hath said herein, the same saye we alsoe."

The last record in Bailiff Lake's Journal states, that on Sondaye the 20th of Oct., 1688,—“We made our proclamation againe in like manner as before, and received our fees of £3. 10s., according to the juste composicion due unto us.”

The term Brotheryield or Brotherhood having been so frequently employed in the course of this journal we proceed to quote from Jeake's valuable book the following account of the origin and constitution of the two ancient courts of the Cinque Ports, the Brother-Yeild and the Guestling:—

“The Cinque Ports (Hastings, Hythe, Dover, and Sandwich), and two ancient towns (Rye and Winchelsea) being alike and equally privileged, and under the joint charge of shipping to be provided according to their charters, it could not be long, but of necessity they must enter into a joint association and brotherly community one with another; \* \* and this assembly of them is now called a Brotherhood. \* \* Besides the staple trade of these towns consisting much in fishing, not only of fresh fish at home, but of herrings every year in the season thereof at Yarmouth, where bringing them to shore in the sale and delivery among the multitude, divers differences and stirs more for want of a settled order in that town, or as tradition still reports before there was any town, or any other shew of a town than some huts or cabins set up neare the waterside, the Ports were enforced to agree and join together yearly to send thither their bailiffs to abide there during the herring season, allowing them a certain sum for their expenses; and the approbation of these bailiffs and hearing the reports of their proceedings there, and the raising there allowances were other necessary causes of their arrearng this their Court of Brotherhood; and moreover for joint advise and assistance one of



another in all emergencies, prudent policy enforced them to acquaint each other with the state and condition of their affairs in relation to their charters and customs, and to a unanimous defence thereof. \* \* These things also with others, made it necessary sometimes for these ports and two towns, to have conference with their members, whereupon arose another ancient court called a Guestling, where the members that are corporate as guests invited, appear and sit with those of the ports and ancient towns to consult about the general state of their affairs. \* \* The usual times for the General Brotherhood were formerly two in every year, viz., the Tuesday after the close of Easter, where was heard the report of the Bailiffs of Yarmouth at the fishing season last before, and the Tuesday next after the Feast of Saint Margaret, where the bailiffs elect to be at Yarmouth, the next herring season after were approved, at the end of which Brotherhood the General Guestling begins when one is summoned, to be holden, "the number of persons to appear at these courts were of every corporation of the ports and the two towns seven, but afterwards by a decree of the court they were reduced to five by the mayor or bailiff, two guests and two commoners. In both these courts the head officer or his deputy of one of the Cinque Ports or two Towns sits as chief, and is called in speeches addressed to him, Mr. Speaker. On each side of him sits next the other mayors and bailiffs, then the Bailiffs to Yarmouth, below them the other jurats, the clerks in their places about a table, and the other freemen below the jurats. The speaker-ship goes orderly through the Cinque Ports and two ancient towns, and continues a year in each town. It begins at Hastings, goeth to Winchelsea, so to Rye, then to Romney, &c., and after that Sandwich hath been Speaker a year, it returns to Hastings again."

The last Brotherhood and Guestling was held at New Romney on the 29th and 30th Oct., 1857, Hastings, Speaker. The members returned from the respective Ports assembled at the Town Hall, and from thence proceeded to the church according to their respective order to be observed in sitting. The speaker being supported by the recorder and the chaplain. It is highly gratifying to find in the earliest records of this deliberative assembly (older than the Houses of Lords and

Commons), that in the most turbulent times all their proceedings were opened with prayer. The chaplain on the present occasion preached an excellent sermon, not forgetting to mention the ancient glory of the ports. The principal portion of the church was set apart for such meetings, and in this instance it had a very striking appearance; a long table covered with crimson cloth, around which were seated the mayors, bailiffs, barons, combarons, and clerks of the various ports, most of them in their costume of office, with their maces and wands<sup>1</sup> before them of every variety, from the small one of Seaford, to the large and massive pair of Rye (silver gilt), and in the back ground were placed the various mace bearers, forming a group very gratifying to the eye of a Sussex Archæologist. What was the cost of the journey to Romney in 1857, does not appear, but the bill of charges incurred two hundred years before on a like occasion, may not be without interest.

They are extracted from the Chamberlains Account, 1654, expences in journeying from *Hastings* to the Brotherhood at Romney:—

“Disburst as to the Brotherhood att Winchelsea Towne, 2s. 10d., Itm., att Winchelsea Ferry, 1s., 2d., Itm., att Rye Ferry, 1s. 2d., Itm., att Guldeford Ferry, 3s., Itm., att Guldeford Ferry House, 2s. 3d., Itm., to Mr. Crompt in ye Brotherhood House, 10s., Itm., to Mr. Pepper, 3s. 10d., Itm., to the Doore-keeper there, 4s., Itm., for three quarts of Sack and one of Clarrett, 7s., Itm., to the servants of the house, 9s., 6d., Itm., for Diett and Horsemeate, £11. 7s. 5d., Itm., att Guldeford Ferry House on ye returne thence, 1s. 4d., Itm., att the Ferry there, 3s., Itm., spent att Rye, 11s., Itm., att Rye Ferry, 1s., Itm., to ye [O] stler att Rye, 1s., Itm., att Winchelsey Ferry, 1s. 6d., Itm., to Little as Sumpter man, 6s. 8d., Itm., payd for two mall Girts, 1s. 4d., Itm., for mending ye Mall, 6d., Itm., for ye tenn horses to the Brotherhood, £2.”

The members appointed to attend these courts were privileged from arrest, going and returning. In the words of an ancient record as old as 1464:—“They shall have free comyng from the place that they or he beyng dwellinge, into the said court, thoroughe all the Portes and their members, and from thence to resorte to their own, repayre through the same if hym lyste, withouten any arrest, molestacion, or inguictiacon to them, or to hym done in body or goods.”

<sup>1</sup> The Mayor of Sandwich appeared without his staff, which is black, as a mark of disgrace set on the town for a riot which occurred in early times, in which tradition says the mayor of that day took an active part.



With the following bill of fare and the account of the Civic Feast in 1500, at Romney, we close our paper :—

Feast of St. Margaret, Romney. "At this present Brother-yeld, was adjudged the expenses and costs of Maister Lief-tenant, with diverses of the mairs, bailiffs, and jurats with him theire being at dyner. First for Hastyng, 6*s.* 8*d.*, for Wynchelsey, 6*s.* 8*d.*, for Rie, 6*s.* 8*d.*, for Romney, 6*s.* 8*d.*, for Hithe, 6*s.* 8*d.*, for Dover and Feversham, 6*s.* 8*d.*, for Sandwiche, 6*s.* 8*d.*; sum total, 46*s.* 8*d.* Whereof paid in diverse parcells of expenses, as hereafter folowith—First for bread, 14*d.*; Item, for ale, 3*s.* 6*d.*; Item, for clarett wyne, 2*s.* 8*d.*; Item, for white wyne, 2*s.* 4*d.*; Item, for beefes, 6*d.*; Item, for moton and lambe, 16*d.*; Item, for four pyggs, 20*d.*; Item, for four gese, 20*d.*; Item, six caponys, 6*s.*; Item, for six copill of conyes, 2*s.*; Item, spies (wine spices), 6*d.*; Item, in flour, 6*d.*; Item, for wod, 12*d.*; Item, for salte and otemele, 3*d.*; Item, for the torner of spitts, 4*d.*; Item, for seven pasties of moton, 7*d.*; Item, for horse-mete, 2*s.* 4*d.*; Item, for the coks labors, 3*s.* 4*d.*; Item, for three gils of wine after dynner, 6*d.*; Item, for the making of the cofre for the custodie of the charters, 10*s.*; Item, in reward to the Chamberlayne of Hastyng and Sandewich to do all things ordayned, 8*d.*; sum total, 43*s.* 4*d.*; and so remayneth in surplusse, to the comyn Cheste, 3*s.* 4*d.*"

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## HASTINGS IN 1746.

The Map, of which we give an engraving on the opposite page, is among the Corporation Records, and shows the state of the town before it had acquired its fame as a watering place. The five lodging-houses built by Mr. Satterly at the west end of the Fort did not exist; and even in 1797, the new parade westward from the Fort to the bathing house (recently removed), and the row of houses in "a field called the <sup>3</sup>Croft," were only proposals.

In the Chamberlain's Accounts, passed 22 June, 1657, for the year ending 20th April the last, the following places are mentioned:—

Clyff Lands, Clenfield, the Whitfield, Totteigh, Besbridges, St. George's Hill, Carrfields, Cressie's Corner, Castle Hill, Castle-wish, a watering place at Shovell Field, Willing Land, Courthouse Lane, the Mynnis, waste at Mawdlyns, and the Mawdlyns land, waste at Spittleman's Down, Winding Lane, Kinching Corner, and Penrucke Lands.

There are also four gates, named, Newgate; the Sea-gate and waste near at the bottom of Fish Street by the Bourne's mouth; the Drawbridge-gate; and the Water-gate, adjoining to the Court Hall.

A garden under the town wall, the capstans, the light, the gun garden,<sup>1</sup> are also noticed, as well as the Priory bridge, and the almshouses, the market, and the fish market.

The vintners held the Inns called the Chequer, the Swan, and the George; and there were 13*s.* paid for alehouses licensed in addition.

The gallows,<sup>2</sup> the whipping post,<sup>3</sup> the stocks, and the pound, are duly set down.

The number of tradesmen appears from the list of those

<sup>1</sup> Among the payments are sums for the guns and their carriages and wheels.

<sup>2</sup> Paid to the guard when the *wench* was hanged, 1*s.* 6*d.*; for fastening the gallows, 1*s.*

<sup>3</sup> For a slab for the whipping-post, 2*s.* 6*d.*; for making the whipping-post, 1*s.* 6*d.*; for whipping the *wench* of Bulverhithe, 4*d.*





HASTINGS FROM A MAP DRAWN IN 1746.





who paid "shott." There were 6 Bakers; 4 Brewers; 2 Barbers; 6 Butchers; 13 Carpenters; 1 Chandler; 2 Coopers; 2 Glaziers; 2 Hatters; 1 Joiner; 2 Glovers; 3 Malsters; 3 Mercers; 3 Millers; 4 Masons; 2 Rippiers;<sup>1</sup> 1 Rope Maker; 7 Shoemakers; 6 Smiths; 5 Tailors; 1 Tinker; 2 Vintners; 2 Vecters<sup>2</sup>; 1 Currier; 1 Petty Chapman; and 14 Laborers. 15 Fishermen paid towards the Pier for shotnets; 21 for the Yarmouth voyage; and 2 for Flewers nets.

Mr. Thomas Ross has kindly furnished the copy of the Map, and the following observations:—

The Cross at the top of the town denotes the spot where the open market, so often mentioned in Local Records, was kept, and the field adjoining the pound is well known to have been open like a common, where the country carts and horses stood. There is a notice among the town Records in August, 1615:—

"Mr. Thos. Richard Boswell, of Sandwich, Gelder of Cattell, hath sold in open markt, to Richard Pew, of Newington, nere London, Millener, a mare, lame behind, browne bay, a little white spott on the further hipp, for 15*s.*, in money, and so much more in duty as amounteth to £3. Roger Topstill, of Tarring, Bellfounder, and Tho. Wilford, knoweth the feller." And another in 25th Nov. 1600, where it is recorded, that "Peter Mylward, of Maresfeld, in Sussex, husbandman, hath sold in open market to John Rhodes, two small northern oxen, one cleane red, th'other cleane browne, both slitt on the right eare, and ye red nott on the left eare, for £5. 8*s.* 4*d.*"

Here appears to have been the Market Cross.

The open space on the right, at the bottom of High Street, was called the Hundred place, where, according to the Customal, A.D. 1357, time out of mind, all the commonalty was to assemble the Sunday next after the day which is called Hock Day, and choose a bailiff, &c.; "and if the said bailiff be absent, or will not accept the charge, all the commons shall go and beat down his chief tenement." On this spot the principal business of the Corporation was transacted, such as the election of the Barons to Parliament, the Bailiff, and Inquest men for Yarmouth, &c. &c.

<sup>1</sup> Conveyers of fish to London.

<sup>2</sup> Dairymen.

Mount Idle is no longer known by that name. The few trees or bushes immediately below, doubtless, gave name to the present *Tamarisk* steps. The stump of the last *Tamarisk*, still projects from the Cliff.

Vehicles coming down All Saints' Street had no means of egress except by the sudden turn at the bottom (where the Nelson Inn is now situated) into the Bourne. The small gate depicted in the Map, stood at the top of a flight of steps, and could admit only foot passengers. The large tower adjoining, and that at the bottom of the light steps, belonged to the water-gate. It is singular, that the look out by the Bourne, is not depicted in this Map; the flight of steps to the top of the wall, &c., was taken down about forty years back.

At Oak Hill, by the bottom of High Street, was the draw-bridge and gateway of massive proportions, if we may judge from the foundations discovered in 1856, in draining that part of the town; there was also an outer tower on the western side of the Hastings Arms Inn.

The Bourne at that time flowed through John Street and George Street until it met the priory water near the spot occupied by the Albion Hotel, when both entered the harbour, forming a pretty good back-water. The Map depicts the priory water or haven as flowing out by Pelham Place; there are few natives of Hastings who will not remember the bed of the old harbour behind Beech Cottages, commonly called the "condemned hole," in which smuggling craft were placed when taken by the Crown.

The house standing by itself at the bottom of All Saints' Street was the Exchange used by the silk merchants who formerly carried on a considerable trade; the brass in St. Clement's Church covers the remains of some of them. The ground belongs to the Corporation, and still bears the name of the Mercers' Bank.

The old tradition of the inhabitants that the Bexhill road used to pass "below" the White Rock, which is now occupied by the sea, is fully borne out by this Map of 1746.

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SUSSEX RELIGIOUS HOUSES AND RECUSANTS,

TEMP. HEN. VIII., AND ELIZABETH.

THE following reports relating to religious houses in Sussex, from Richard Layton to Thomas Cromwell, are among the *Rolls' Records*,<sup>1</sup> and will add to the reports already printed. Having visited Bath, Layton says:—

At Farley, sell to Lewys the Prior hade but viij horses, and the reste of the monks sum iiij, iij, ij, as they myght gett them. Ther wylls was goode. \* \* \* \* I have matter sufficiente here fownde (as I suppos), to bring the Prior of Lewys into gret dangier (*si vera sunt quæ narrantur*).

Ye shall also receue a grete kome callid Mary Magdalene's Kome, Saint Dorothe's Kome, Saincte Margaret's Kome the leste; they cannot tell howe they came by them, nother hath any thyng to showe in writyng that they be relyks. Whether ye wyll sende them agayne or not, I have referide that to your judgement, and to the Kyng's pleasure.

The Prior of Bathe hath sent unto yowe for a tokyn a leisse of Yrishe Lavers, brede in a selle of his in Yrelonde, no hardier hawks can be, as he saith.

Thus I pray Godè to sende you as well to fare as your hart dessierith.

From Bathe this Monday by your assuride poire preste and servaunt.

Ye shall receive a booke of our Lades miracles, well able to mache the Canterberies Tailes: suche a bowke of dremes as ye never sawe, which I founde in the librarie.

RICHARDE LAYTON.

To the Ryght Worshipfull Master Thomas Cromwell,  
Cheffe Secretarie to the Kyng's Highnes, his  
singulier goode Master.

Pleasite your goodnes to vnderstonde that on Friday,<sup>2</sup> at nyght, I came into Susseks, to an Abbey called Durforde.

<sup>1</sup> *Rolls' Records*, Misc. Corr. 2 Ser. xx. 247.

<sup>2</sup> *Ib.* f. 254.

Hit might better be called "Dyrt"-forde, the porriste abbey that I have sene, as this berer, the abbot therof, can tell; fur in det and gret dekey. This yong man, for hys time, hath done ryghte well, whom I have licencede to repaire unto yowe, and to declare unto yowe his mind concernyng license and libertie of hym self, and other his bredren; wherewith I tolde hym I coulde not medle, but referrede all to yowe.

An abbay or a priorie of nunnes, and a priorie of chanons, nygh together lay towards Chichester, and bycause of their povertie not able to loge us, we were compellede of necessitie to ryde oute of our way to an abbay of Cistercens, called Waverley, Winton dioc., ther to loge on Saterdag at nyght; and betwyx that and Chichester lieth the two poire priories. In one of them is iij chanons, and the other, iij nonnes, wiche we will dispatche on Monday by the way; and so on Monday at nyght we shalbe at Chichester Cathedrale Church, and if the bisshope be not able to cum to his church, after we have visited the hole church, we will go visite hym at his howse, iij mylls from thens, and so to Arundel College, and then to Lewes and Battell, and so into Kent. This is only to advertise your mastership of our way and jorney.

From th'abbay of Waverley, this Sunday, by your assuryd servant, and poire preste.

RICHARDE LAYTON.

To the Right Honorable Mr. Thomas Cromwell,  
Cheffe Secretarie to the Kyng's Hyghnes,  
at Winchester

Other Letters have been printed in the *Sussex Archæological Collections*, Vol. VII. p. 217.

The following order of the Privy Council adds something also to our information as to the way in which those in Sussex, who did not conform to the Established Church under Elizabeth, were dealt with.<sup>1</sup>

To our verie lovinge friends, the Sherif and Justices of Peace in the County of Sussex.<sup>2</sup>

After our harty commendations. Whereas the Queen's Majestie hath occasion for the present servis in Ireland, to

<sup>1</sup> See *ante* vol. II., p. 58.

<sup>2</sup> MS. Harl., 705.



send certaine horsmen into that Realme, and understandinge that ther be in that county certaine gentelmen and others that ar recusants, who, notwithstandinge that in point of religion they doe not shew themselves soe conformable as appertaineth, and her Majestie most earnestly desyreth, yet in all other mattars, when they ar chardged with undutifullness, they doe professe all dutyfull affection unto her highnes, soe furr forth as to adventur both their lyves and goods in her Majestie's servis. She, therefore, being desirouse upon this occasion to make some prooffe thereof, that those whose names wee send you herewith contained in a schedule subscribed by us, should by you be dealt withall in that behalf. And for that purpose she hath commanded us that we should direct you to repair to the places wher the said Recusants do reside,<sup>1</sup> takynge with you two of the commissyoners of musters, or any two justices of peace within the said county, nere to the resydence of the partyes. And after you have acquainted them with the contents of theis our lettres, to requier them in her Majestie's name, as soe directed by us, that they give order out of hand for prepareing by the XV<sup>th</sup> day of September next, of soe many horse or horses as ar taxed uppon oath of their names in such sort furnished, as ys contayned in the said schedule, letting them understand that in case her Majestie shall find them conformable in that behalf, yt shall give her cause to use them with the more favoure, and to qualify some part of the extremity of the punishment that otherwise the law doth lay uppon them. And for that we due doubt that they may not soe conveniently, and within the tyme lymitted, provyde the men and horse furnished according as yt is in the said schedule expressed, you shall offer unto them that in case they will disburse for every horseman the some of twenty and four pounds, which is the least some that may serve, that proportion to be payed within tew dayes after knowledge given to them by you, of her Majestie's pleasure in this behalf, that then you will see them discharged.

And in case any of them shall refuse to doe eyther the one

<sup>1</sup> On 4th Dec., 1569, the Sheriff and Justices of Sussex reported to the council that they had assembled at Steyning, and subscribed their Lordships' order for uniformity of public worship. William

Shelley and William Scott, Esquires, did not appear. William Dawtry and James Page, Esquires, refused to subscribe.—*MSS. State Paper Office.*

or the other, then it is her Majestie's pleasure that you shall cause the partyes soe refusing to sett down under their hand the causes of their refusall, and to certifiye the same upp unto us, with as convenyent speed as you may; as also in what tyme we may looke that the money shalbe delyvered into your hands by soe many of them as this notyce shall dutyfullie assent or yeld thereunto, to th'end that theruppon we maie take such further order therin as shalbe thought meet. And soe we bydd you hartely farewell. From the court the XVII<sup>th</sup> of August, 1584.

Your loving friends,

W. Burghley, R. Leycester, C. Howard, James Croft,  
Chr. Hatton, Fra. Walsingham.

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SCHEDULE FOR THE COUNTY OF SUSSEX.

The names of such persons as are appoynted to fynd light horsemen within the County of Sussex, every one to be furnished with a good large serviceable horse or geldinge, a light horseman's staff, a jack, a burgonet, sleeves of male, a case of pistoletts, and a cassock of such colour as shalbe hereafter signified from the lords of her Majestie's Privie Counsell, or ells pay soe mutch money as shalbe sufficient for the through furnishing of the same.

W. Burghley, R. Leycester, C. Howard, Chr. Hatton.

Edward Gage, of Framfield.  
Richard Shelley, of Worminghurst,  
at the house of Mr. Devenish,  
in the Cyty of Chichester.  
John Leedes, Esquier.

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## THE OXENBRIDGES

OF BREDE PLACE, SUSSEX, AND BOSTON, MASSACHUSETTS.

BY WILLIAM DURRANT COOPER, F.S.A.

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WHEN I printed the Notices of the Family of Oxenbridge,<sup>1</sup> I had not been able to trace the connection between the Sussex and the Warwickshire branches, or to give any evidence that the celebrated ejected fellow of Eton, John Oxenbridge, was allied to our county family. A further reference to the wills, however, and the kind searches of the Hon. Judge (C. H.) Warren of Boston, U. S., show that the fellow of Eton and the minister of the first church in Boston, used the arms of the Sussex family and was clearly descended from the Surrey branch. The will with which he has supplied me is so curious, that its publication with a memoir of the maker, has been strongly suggested as a fit supplement to my former Article.

Adam Oxenbridge of Rye, who was one of the barons who bore the canopy at the coronation of Richard III., and was four times mayor of Rye,<sup>2</sup> was third son of Robert of Brede, and brother of Thomas, the serjeant-at-law; of Sir Goddard; and of John Oxenbridge, the canon of Windsor, the founder of the Chantry there, one of the principal tenants of the manor of Bray, holding lands at Cookham, New Windsor, and Wingfield, and who died 1522. Adam Oxenbridge owned the White Horse in Southwark, and property at Newington, Surrey, which he devised to his son Robert and his heirs, with remainder to his son John and his heirs.

The grandfather of the fellow of Eton, was JOHN OXENBRIDGE, a celebrated preacher among the Puritans in the midland counties, who took his degree of B.A. at Oxford,<sup>3</sup> in 1572, and subsequently his degree of B.D. He was a member of the

<sup>1</sup> *Sussex Arch. Coll.*, Vol. VIII. p. 214.

1497, when he died.

<sup>2</sup> In the years 1484, 1487, 1489, and

<sup>3</sup> *Wood's Fasti*, ed. Bliss, i. p. 189, n.

Surrey branch. John Ocksonbridge of Croydon, who owned the Surrey property left by Adam Oxenbridge, and was probably his grandson, by his will dated 15th Sept., and proved 14th Nov. 1575, appointed his brother John "the preacher," one of the overseers;<sup>1</sup> it being not unusual for brothers by different mothers to bear the same Christian name. At first John Oxenbridge was minister at Southam, Warwickshire.<sup>2</sup> Here he made himself very active with Paget; and in their attempt to bring in their new form of prayer<sup>3</sup> they were a main cause of the disturbances which took place in Warwickshire in June, 1576, for which he was summoned before the High Commission.<sup>4</sup> On 16th October, 1580, he appears to have been one of the prisoners in Wisbeach Castle, in reference to whom inquiry was made whether their servants were to have free access to them, and whether they should have their meals together.<sup>5</sup> Imprisonment did not, however, abate his zeal, for three years afterwards he was again brought before the High Commission:<sup>6</sup> and continuing in his course, he subscribed *temp.* Archbishop Whitgift, the book of discipline.<sup>7</sup> He subsequently removed to Coventry; and in the Corporation Annals under the date of 7th Oct. 1609, it is stated, that "an order was made for a lecture at Bablake every Sunday afternoon during the pleasure of the mayor and his brethren, the preacher to be at their discretion and receive 5*s.* for every sermon. Mr. Oxenbridge then appointed during pleasure."<sup>8</sup> He died in 1617, and on the 22nd September was buried in Trinity Church, Coventry; in the Register of his burial he is called "a grave and reverend preacher." His will, dated 18th

<sup>1</sup> He mentions his wife Clemence (who survived him), his son John (who was probably the London printer and stationer, 1595-1597), and his daughters Agnes, Dyonese, and Clemens; his brother, Robert Oxenbridge, and his cousin Sweeting of Canterbury. The family continued at Croydon, for in June, 1652, Robert Oxenbridge, second son of William of Husborne, and who married Diana, daughter of Sir John Tonstall of Edgecumbe (see *Pedigree*, Vol. VIII. p. 232), was curator of the younger children of Henry Tonstall of Croydon, and Catharine his wife, and administered to their grandmother, Lady Penelope Tonstall. Possibly Mrs. Catherine Tonstall was the

sister of this Robert Oxenbridge, and remarried a Cutts.

<sup>2</sup> No presentation is mentioned between Barth. Greene, 19 April, 1566, and Fras. Hollisk, 22 Feb. 1604, *Dugd. Warw.*, p. 339. Probably he was not beneficed.

<sup>3</sup> Strype's *Grindal*, Book ii. c. 7, p. 320.

<sup>4</sup> Brooks' *Lives of the Puritans*, vol. iii. p. 510.

<sup>5</sup> MSS. Domestic, 1580, State Paper Office.

<sup>6</sup> Brooks, iii. p. 510.

<sup>7</sup> Neale's *Puritans*, vol. i. p. 387.

<sup>8</sup> *Ex inf.* Rev. W. Drake, M.A., Vicar of Trinity, Coventry.







BREDE PLACE, 1868.



Sept. of that year, was proved on the 2nd June following. He left one son, Daniel; and one daughter, DORCAS, married at Southam, 2nd August, 1587, to *Edward Gillibrand*, B.D. of Magdalen College, Oxford, and minister of the English church at Middleburgh, Holland,<sup>1</sup> where he died in 1601, leaving her a widow.<sup>2</sup>

The only son, DANIEL OXENBRIDGE, M.D., was of Christ Church, Oxford. He first practised as a physician at Daventry, in Northamptonshire,<sup>3</sup> having married *Katherine*, the daughter of Thomas *Harby* by *Katherine*, daughter of Clement Throgmorton of Hasley, third son of Sir George Throgmorton of Loughton (the family being patrons of Southam), and so descended from Edward III.<sup>4</sup> At the age of fifty years he removed to London, and became a fellow of the College of Physicians, acquiring no small respect in the profession of which he was an ornament. Here he died 24th August, 1642, and Dr. Baldwin Hamey records an eulogy on him.<sup>5</sup> His wife survived till 1651.<sup>6</sup> They had issue three sons and four daughters. Of the eldest son John, I shall speak afterwards. The second son, DANIEL, was alive at his father's death, but died before 2nd Nov., 1643; he was probably the merchant at Leghorn who left a legacy of £1000. to the Parliament, on which an order was made on 7th March, 1643-4, that the amount should be paid by the executor to Mr. Spurstoe to be applied to the support of the garrison of Wembe, in Shropshire, and that a monument should be raised to his memory;<sup>7</sup> and an ordinance was passed and carried to the Lords on August 7, 1644. The third son, CLEMENT, resided at Wimbledon, Surrey; and in 1652 was a commissioner for relief upon articles of war.<sup>8</sup> He was still living as a married man with children, when his sister Mary made her will in 1686. Of the four daughters, DORCAS became the wife of Edmund *Hunt*; MARY, who was baptised at Southam, 16th August, 1602, married William *Langhorne*, of London, and of Putney,

<sup>1</sup> MSS. Coll. Arms, *Norfolk*, vi. f. 36.

<sup>2</sup> Will dated Oct. 1598, proved 24 Oct. 1601.

<sup>3</sup> Baker's *Northamptonshire*, vol. i. p. 333.

<sup>4</sup> MSS. Coll. Arms, K. i. p. 150, and *Norfolk*, vi. fol. 36.

<sup>5</sup> Sloane MSS. 2149, fol. 17. His will

dated 21 Dec. 1641, was proved 12 Sept. 1642.

<sup>6</sup> Her will is dated 25th March, 1651, and proved 5th Nov. 1651.

<sup>7</sup> *Commons Journ.* iii. pp. 420, 583.

<sup>8</sup> Sir John Stawell's case; King's pamphlets.

merchant; and the other two married three husbands each, and men of celebrity: ELIZABETH's first husband was Caleb *Cockcroft*, of London, merchant, buried at St. Stephen's, Coleman Street, 7th March, 1644-5; her second was "Cromwell's dark Lanthorn," Oliver *St. John*, Sol.-General<sup>1</sup> to Charles I., and Chief Justice of the Common Pleas, from 1648 to 1660, who died 31st Dec., 1673; after which his widow took for her third husband Sir Humphrey *Sydenham* of Chilworthy, near Ilminster, Somerset; she died there 1st March, 1679-80, and was buried at Combe St. Nicholas; KATHERINE married first, George *Henley* of London; secondly, Mr. *Phillips*, by whom she had one daughter, Katherine, "who married her step-father's eldest son, the match being thereby made double." This is the lady,—the famed *Orinda*,—"who among her sex has distinguished herself by her celebrated poems and letters; she was bred in the school at Hackney, and it must be owned was a woman of the times, and loved poetry better than presbytery;"<sup>2</sup> and her third husband was the parliamentary general, Philip *Skippon*, whom she survived,<sup>3</sup> and died 1678.

Thus descended, and thus connected, the mind of JOHN OXENBRIDGE would be naturally formed upon the views and tenets of the Puritans. He was born at Daventry on 30th January, 1608. Cotton Mather says that both "Cambridge and Oxford contributed unto his liberal education." On 8th April, 1626, he was admitted a pensioner of Emmanuel College, Cambridge, and matriculated in July of the same year,<sup>4</sup> but transferring himself thence to Magdalen Hall, Oxon,<sup>5</sup> of which Accepted Frewen was president, he took his degree of B.A. on 13 Nov., 1628, and M.A., 18th June, 1631.<sup>6</sup> He became a tutor there, and framed an oath for the better government of the college,<sup>7</sup> which according to Wood he persuaded his

<sup>1</sup> Foss's *Judges*, vi. 475. *Notes and Queries*, 2 ser. vol. ii. 381.

<sup>2</sup> Memoir of old Ambrose Barnes, 1716, in Library of Newcastle Philos. Soc. *ex. inf.* William Kell, Esq. F.S.A. See also Letters of John Wilmot, Earl of Rochester, 1697. She died of small pox, 22 June, 1664, *at. 31*. The poems by the "incomparable Mrs. K. P.," were published without authority in that year, but an authorised edition, with a portrait by Faithorne, was published in 1669.

<sup>3</sup> Admon. of her effects, 18 April, 1678.

<sup>4</sup> Copy of *Admission Book*, *ex. inf.*, C. H. Cooper, Esq., F.S.A. Wood, in his *Athena Oxon.*, says that John Oxenbridge was admitted as a commonger of Lincoln Coll. Oxon. in 1623, *at. 18*; but the person so admitted must have been a different man from this John who was three years younger.

<sup>5</sup> Wood's *Fasti*, vol. i. p. 438.

<sup>6</sup> *Ibid.*, pp. 438, 460.

<sup>7</sup> A copy is in the Add. MSS. Cole. 5831, fol. 60b.



scholars to subscribe, and was, in consequence, distutored 27th May, 1634. Laud was chancellor: and his sentence distuturing Oxenbridge is printed in Wharton's *Remains of Laud* (Vol. II., p. 70). It recites that both by the testimony of witnesses upon oath, and by his own confession, the tutor had "been found guilty of a strange, singular, and superstitious way of dealing with his scholars, by persuading and causing some of them to subscribe as votaries to several articles framed by himself (as he pretends), for their better government; as if the statutes of the place he lives in, and the authorities of the present governors were not sufficient." The Vice Chancellor, Bryan Duppa, was thereupon informed that Oxenbridge should "no longer be trusted with the tuition of any scholars, or suffered to read to them publicly or privately, or to receive any stipend or salary in that behalf"; whilst the Principal was to dispose of the scholars to "such other tutors who, by their discreet and peaceable carriage shew themselves freest from faction; and not to suffer the same or any other to live under his charge, or him to receive any salary or stipend from them."<sup>1</sup>

Oxenbridge left the Hall, and subsequently married his first wife Jane, daughter of Thos. Butler of Newcastle, merchant, by Elizabeth Clavering of Callaley, aunt to Sir John Clavering of Axwell.<sup>2</sup> He preached for some time in England, and then he and his wife, who "had an infirm body but was strong in faith," took two voyages to the Bermudas,<sup>3</sup> where he exercised his ministry. In 1641, during the long parliament, he returned to England and preached "very enthusiastically in his travels to and fro;" among the places named in his will are

<sup>1</sup> The state of the Diocess of Chichester at this time, appears from Archbishop Laud's Reports of his Province to the King. In 1634, he says, "My Lord of Chichester (Montague) certifies all very well in his Diocess; save only in the East part which is far from him, he finds that some Puritan Justices of the Peace, have awed some of the Clergy into like opinions with themselves, which yet of late have not broken out into any public inconvincency" (*Remains*, I., p. 534); and in his Report for 1639 (*ib.*, p. 564), he says that the new Bishop (B. Duppa) certifies that all is well, "saving that of late there hath hapned some little disorder in the East

parts of that Diocess about Lewis, which we are taking care to settle as well as we can. And for non-conformity he saith that the Diocess is not so much troubled with puritan ministers, as with puritan justices of the peace, of which latter there are store."

<sup>2</sup> Note by Jos. Hunter, Esq., F.S.A., to Bliss' ed. of Wood's *Ath. Oxon.* iii. p. 1028. Mrs. Oxenbridge's sister Mary, married Ambrose Barnes. Mrs. Clavering's niece Jane married William Durand or Durant, of Devon and Newcastle, a non-conformist minister of some note.

<sup>3</sup> Cotton Mather, Book, iii. p. 221, and will.

Great Yarmouth, Beverley, Berwick, and Bristol,<sup>1</sup> and according to the memoir in London and Winchester. In January, 1644, he resided in Great Yarmouth, when he offered to preach every Sunday morning before the ordinary time of service. The corporation, who at that time had the sole direction of spiritual affairs, permitted him to do so provided he made his "exercise" by half-past eight o'clock in the morning. He thus preached for months without fee or reward; but at his departure, the corporation presented him with £15.<sup>2</sup>

In the "Assembly Books" of the Corporation of Great Yarmouth<sup>3</sup> are the following entries:—

164 $\frac{3}{4}$ , Jan. 25. "A Petition having been drawn and carried about the town for signatures to be presented to Parliament for admitting congregational assemblies in a churchway not yet established by Parliament—Ordered—that such Petition be called in and not suffered to go abroad without the approbation of this House.

"A request being made by some private persons for Mr. Oxenbridge, a minister in town, to preach every Sunday morning before the ordinary time of Service. Agreed; That he shall have such liberty, ending his exercise by 8 $\frac{1}{2}$  A.M., so long as the House shall think fit; and no public exercise of religion in private houses, contrary to law, nor erecting particular churches in Town, to be permitted, but the bailiff and justices to suppress the same." On 3rd September, on the close of his ministry, it is further recorded:—

"Mr. Oxenbridge having voluntarily preached in the church every Sabbath before the ordinary service began, and not received any reward, and being called from hence to another place, £15. ordered to be paid him as a gratuity."

The call was to Beverley<sup>4</sup> as the perpetual curacy of the Minster in the patronage of the Corporation. He is in the list compiled by Mr. Oliver,<sup>5</sup> under the date of 1646: two years

<sup>1</sup> A search made at Berwick by R. Home, Esq., town clerk, and another at Bristol, by Mr. George Pryce, of the City Library, have failed to find any date or notice of John Oxenbridge's preaching at those towns.

<sup>2</sup> *Ex. inf.* C. J. Palmer, Esq., F.S.A. Major-Gen. Skippon had some property at Folsam, in Norfolk, and represented Lynn

in one of Cromwell's parliaments.

<sup>3</sup> A full account of the disputes about church patronage between the Corporation and the Dean and Chapter of Norwich, is given in Mr. C. J. Palmer's *History of Great Yarmouth*, 1856, being a continuation of Manship.

<sup>4</sup> Cotton Mather, Book iii. p. 221.

<sup>5</sup> Oliver's *Beverley*, p. 368.



afterwards he was nominated by the committee of plundered ministers as joint preacher with Mr. Wilson at St. Mary's : and here again he showed his disinterestedness in money matters : the following notice appearing in the corporation books.<sup>1</sup>

“1648. Forge Maior. Sermon preached at St. Mary's upon Thursday afternoon the 20th of March, 1648-9, by Mr. Oxenbridge, nominated by the Committee of plundered ministers. £40 ordered to Mr. Oxenbridge and Mr. Wilson, out of Nafferton and Shipsey, by the committee of plundered ministers, to be payd for the use of the corporation ; Mr. Wilson having had satisfaction by the parishioners for his part, and Mr. Oxenbridge requiring nothing.”

Wood says that his wife preached in the house “among her gossips and others ;” and her husband, says the memoir, “a grave divine, and of great ministerial skill,” “loved commonly to have her opinion upon a text before he preached it,” “she being a scholar beyond what is usual in her sex, and of a masculine judgment in the profound points of theology.” From Beverley he went to Berwick-upon-Tweed, where a week-day lectureship in the gift of the Mercers' Company, London, had been founded by Mr. Fishborne in 1625, and a new church, commenced in 1648, was finished in 1652 by the exertions of Col. George Fenwick, the Governor.<sup>2</sup> In the will of his mother in 1651, he is described as of Berwick ; and in April, 1652, he was with another congregational minister in Scotland. On 25th of October, 1652, after the death of John Symonds, fellow of Eton, John Oxenbridge was made fellow.<sup>3</sup>

During the troublesome times of Charles I. Beverley and Hull had been closely allied ; before his removal to Eton, Oxenbridge had formed a friendship with Andrew Marvell, and we have among the MSS. of the Society of Antiquaries, a letter from Marvell to Cromwell, dated from Windsor, 28th July, 1653, bearing this high testimony to the worth of Mr. and Mrs. Oxenbridge.

Speaking of his pupil, Mr. Dutton, and himself, Marvell says :<sup>4</sup>—“I have taken care to examine him severall times in the presence of Mr. Oxenbridge, as those who weigh and tell

<sup>1</sup> Poulson's *Beverley*, p. 368.

<sup>2</sup> There had been no church in the town since the time of Mary ; Dr. Fuller's *Hist. of Berwick*, p. 183, where a view of the

new church without tower, spire, or steeple, is given.

<sup>3</sup> Cole's MSS. Add. 5848, fol. 421.

<sup>4</sup> MSS. Soc. Ant. 138, fol. 66.

over money before some witness ere they take charge of it. \* \* \* But above all I shall labour to make him sensible of his duty to God. For then we begin to serve faithfully when we consider that He is our master. And in this both he and I ow infinitely to your lordship, for having placed us in so godly a family as that of Mr. Oxenbridge, whose doctrine and example are like a book and a map, not only interesting the eare, but demonstrating to the ey, which way we ought to travell. And Mrs. Oxenbridge hath a great tenderneese over him also in all other things. She has looked so well to him that he hath already much mended his complexion. And now she is busy ordering his chamber, that he may delight to be in it as often as his studies require." Oxenbridge was not, however, long to enjoy this happiness, for his wife was soon seized with dropsy; after nearly five years of suffering, she died, on 25th April, 1658, at the age of 37, and was buried at Eton, on the 28th April. In the chapel there a "black marble slab near Lupton's chapel, under the arch against the wall over the second ascent to the altar,"<sup>1</sup> once recorded her worth in an inscription styled "canting" by Wood, but written by Andrew Marvell.<sup>2</sup>

Juxta hoc marmor, breve mortalitatis speculum, exuviæ jacent JANÆ OXENBRIGLÆ, Quæ nobili, si id dixisse attinet, paterno *Butleriorum*, materno *Claveringiorum* genere orta, Joanni Oxenbrigio collegii hujus socio, nupsit. Prosperorum deinceps et adversorum ei consors fidelissima. Quem, religionis causâ oberrantem, usque ad incertam Bermudæ<sup>3</sup> Insulam secuta: nec mare vastum, nec tempestates horridas exhorruit; sed, delicato corpore, quos non lobores exantlavit? Quæ, non obivit, itinera? Tantum Mariti potuit amor, sed magis Dei. Tandem cum (redeunte conscientiarum libertate) in patriam redux, magnam partem Angliæ cum marito prevagata est; qui lætus undequaque de novo disseminabat Evangelium. Ipsa maximum ministerii sui decus, et antiquâ modestiâ eandem animarum capturam domi, quam ille foris exercens, hic tandem divino nutu cum illo consedit; ubi pietatis erga Deum, conjugalis et materni affectûs, erga proximos charitatis, omnium denique virtutum Christianarum exemplum degebat inimitabile; donec quinque annorum hydropè laborans, per lenta incrementa ultra humani corporis modum intumuit. Anima interim spei plena, fidei ingens, stagnanti humo-

<sup>1</sup> Cole's MSS. Addl. 5831, fol. 61.

<sup>2</sup> *Registers of Eton*. In Marvell's works the date of the death is correctly printed 1658. Le Neve, printing from Woodward MSS. gives the wrong date of 1653; and Lipscombe, in his *Bucks*, follows that error, and another, by making Mrs. Oxenbridge's age 77 instead of 37. There are other errors in Le Neve's copy, and so I

reprint the inscription.

<sup>3</sup> From Marvell's own description of the Bermudas he seems to have been there, and may have accompanied Oxenbridge and his wife away from "Bishop's rage."

"And on these rocks for us did frame  
A temple where to sound His name."



rum diluvio tranquillè vehebatur. Et tandem post 37 peregrinationis annos, 23 Apr. Anno 1658, evolavit ad cœlos, tanquam columba ex arcâ corporis; cujus semper dulci, semper amaræ memoriæ, mœrens maritus posuit. Plentibus juxta quatuor liberis, *Daniele, Bathshua, Elizabetha, Maria.*

Her only son, Daniel Oxenbridge, M.D., is described in Barnes's Memoir as having died young and unmarried "of rare accomplishments as a christian, a phisician, and a scholar;" the daughter, Bathshua, became the wife of Richard Scott of Jamaica, a gentleman of great estate; she died an old woman there a few years before the date of the Barnes MS. (1716); according to the monumental inscription, there were two other daughters Elizabeth and Mary; as they are not named in the memoir they probably died young.<sup>1</sup>

Oxenbridge offended Wood by marrying "before he had been a widower an year" a "religious virgin named Frances the only daughter of Hezekiah Woodward, the schismatical vicar of Bray, near Windsor,"<sup>2</sup> but the tie was soon broken by the death of the wife in childbed in the first year of her marriage, and the twenty-fifth of her age.<sup>3</sup> The child, a daughter, named Theodora, born 25th July, 1659,<sup>4</sup> was saved: she married on 21st November, 1677, the Rev. Peter Thatcher,<sup>5</sup> afterwards of Milton, (Massachusetts), and died in 1697.

<sup>1</sup> At Surinam, in 1666? See *post*, p. 212.

<sup>2</sup> He was born in Worcestershire, and was of Balliol Col. Oxon., 1608; B.A. 15 Feb. 1611. He was presented to Bray in 1649, in the room of Mr. Brice who went to Henley. He retired to Uxbridge in 1660 where he died, *æt.* 87, and was buried on 29th March, 1675, with his wife, in the church-yard at Eton. *Eton Register.*

<sup>3</sup> M.I., formerly at Eton, printed in Lipscombe's *Bucks*, vol. iv. p. 487.

<sup>4</sup> I have procured the correct dates by an inspection of the *Eton Register*. Mrs. Frances Oxenbridge's burial does not appear; the register of burials is defective from 3rd June, 1659, to 26th February, 1659-60.

<sup>5</sup> The descendants of Peter and Theodora Thatcher have been very numerous, and the family has always been held in high esteem in Massachusetts. Among them have been many eminent divines, lawyers, and merchants. The name of Oxenbridge has been retained as a Christian name. The grandfather of Peter Thatcher was a minister at Salisbury

(Sarum), and called himself in a letter to his bishop, dated 13th June, 1637, "the unworthiest of God's servants." In a diary of Peter Thatcher of Milton, he speaks of "mother Oxenbridge" *i.e.* his wife's step-mother, and of her promise "to give the baby a silver wissel." There was an earlier family connection between the Thatchers' and the Oxenbridges' by the marriage *temp.* Henry VIII. of John Thatcher of Presthaves, Sussex, with Margaret, eldest daughter of Sir Goddard Oxenbridge, of Brede place, (who died in Feb. 1531) by his second wife, Anna, daughter of Thos. Fiennes, second son of Richard, Lord Dacre (see Vol. VIII. p. 230), and I have reason to think that the Thatchers of Massachusetts, who renewed the Oxenbridge connection, are a branch of the Presthaves family. In Anthony Copley's account in 1596, (*Strype, Annals*, iv. p. 386), of the persons with Cardinal Allen at Rome, is John Thatcher, whose mother was Mary, daughter of Sir Edward Gage, "a Sussex youth, well conditioned, of civil behavior; discovered to bear the state of England great good will."

Oxenbridge still remained at Eton, and on the 25th of January, 1658-9, preached there the funeral sermon on the Hon. Francis Lord Rouse, one of Cromwell's Lords, who died Provost of Eton.

On the restoration in 1660, Oxenbridge was ejected from his fellowship, and David Stokes, who had been removed, was restored. The inscription for Jane (Butler) on the monument was wilfully defaced. It has since been wholly removed.

Upon being ejected from the fellowship, Oxenbridge returned to Berwick-upon-Tweed, and there preached till he was silenced by the act of conformity in 1662. Again he "tumbled about the world in unsettled times," and "in the general shipwreck that befel nonconformists, we find him swimming away to Surinam" in the West Indies,<sup>1</sup> "an English colony first settled by the Lord Willoughby of Parham." Those parts were seized by the Dutch, and retaken by Sir John Herman for the English. With him Oxenbridge came to Barbadoes in 1667, and thence to New England in 1669, where he succeeded the Rev. John Davenport, B.D., "as the colleague of the Rev. James Allen in the ministry of the first church in Boston, and continued till his last remove which was to the City of God."<sup>2</sup>

In November, 1666, he complains of his solitary condition, and of being "bereft of such relations, a precious wife and two such children." His third marriage took place after this, and most probably at Barbadoes; it was with Susanna, widow

<sup>1</sup> He seems to have carried out in practice his own proposal for planting christian colonies in the continent of Guaina:—1, Because of the promises: 2, Because by those promises there was a service to be done in propagating the gospel: 3, Because the time of fulfilling these promises was such as might lead to this work: and, 4, Because these promises were grounds for the endeavour. The latter point he very ably enforced. "The promises for propagating the gospel and the blessings of Christ to all nations, are a ground for our endeavours this way—and Christ's commands of this endeavour are yet in force, extending in the promise and purport of them far beyond that present age of the apostles. And as God's promises and commands, by our own prayers (if sincere) will call in our endeavours to this work. We cannot expect the nations to

be brought in by angels from heaven, but by the servants of Christ on earth, exciting and provoking those nations. And how shall we be in a condition of doing this, but by a christian colony? so going out to the heathen for Christ's name sake. Wherefore the planting in Europe, or in any of the islands of Columba destitute of, and remote from the Indians (as Barbados, Antigua, Jamaica) hath no immediate tendency to this service. Yet if in all our West India plantations, and in Virginia, some faithful real preachers protected and strengthened by sober magistrates, did heartily give themselves up to the work of the Lord, they might finde a better harvest than at home, where they are refused, and prepare this people to great service in that part of the world."

<sup>2</sup> Cotton Mather, Book iii, p. 221.



of Mr. Abbit, and was with the advice of "her chiefest friend, Mr. Thomas Parris."<sup>1</sup>

It is owing to the kind and diligent searches of Judge Warren, that I am enabled to give to my readers in Old and New England alike some interesting accounts of the late fellow, who, as Mr. Emerson, the pastor of the same church in 1812 says, "is reckoned by the Historians of Boston among the most elegant writers, as well as most eloquent preachers of his time. Like his great and good predecessors" the four famous Johns of Cotton Mather<sup>2</sup> "he was sincerely attached to the congregational interest; and the piety which he cherished at heart exhibited itself in his habitual conversation."

On the 20th of January, 1669-70, John Oxenbridge and his wife were admitted members of the church, the invitation to him to become minister<sup>3</sup> was unanimous, he was instituted 10th April, 1670, and it is stated that "Mr. Davenport's loss would have been more deeply laid to heart, if it had not been made up by the seasonable supply of another reverend pastor, Mr. John Oxenbridge; who, not without the direction of a special providence, was brought to the place not long before the removal of the other; by whose pious and prudent endeavours the former breach was in a likely way of healing; at least, things tended very much that way all the time of his shining in the golden candlestick of that church."<sup>4</sup> He was admitted to his freedom at Boston 11th May, 1670.<sup>5</sup> Of his early popularity in his new ministry we have the best evidence, for the records of the church under the date of 17th December, 1671, say that a proposition was made "by the deputy for some gratuity to be given unto Mr. Oxenbridge, our pastor. The church unanimously and cheerfully voted £50. out of the church stock, to be presented by the deacons in the name of the church, and desired the deputy that he

<sup>1</sup> I have not been able to find her maiden name, but she received an annuity from Old England. There is no record in Boston of the will of any person of the name of Abbit. Her will is dated 6th June, 1695, and a codicil, 30th Dec. 1695. She speaks of her kinsman, Isaac Taylor, her kinswoman, Mary Taylor, and her kinswoman, Mary Gent. The inventory of her estate, amounting to £132. 18s. 2d.

was returned to the Probate Office, (Boston, U.S.) 9th April 1694.

<sup>2</sup> Wilson, Cotton, Norton, and Davenport.

<sup>3</sup> *Church Records*, 1st church, Boston, Massachusetts.

<sup>4</sup> Hubbard's *History of New England*, p. 603.

<sup>5</sup> *Records of Massachusetts*, 1661-1674, vol. iv. pt. 2. p. 504.

would please to signify so much unto our pastor, that it was a small token of the church, their respect, love, and thankfulness unto him." On the 15th of May, 1672, a day of fast and humiliation was appointed for 13th June, and it was ordered that the whole general court should keep a day of humiliation together on 23rd June, and Mr. John Oxenbridge, Mr. Increase Mather, Mr. Vicar Oakes, (afterwards president of Harvard College), with four others, were appointed to carry on the work of that day by prayer and preaching.<sup>1</sup> It has also been the Massachusetts custom from the earliest time, and is still continued, that at the annual organization of the government, a sermon should be preached before the executive and legislative departments by some eminent divine. The selection of a person for that duty is full proof of his high standing in the community. In 1672, Oxenbridge was chosen to preach this "Election Sermon," his text<sup>2</sup> was *Hosea* viii. v. 4; and he warns his hearers "not to backslide and fashion themselves to the flaunting mode of England, in worship, or walking."

The censorship and office of licenser of the press, has always been regarded as a most dignified office in Boston; no publication could be made in the colony without the permission of two, at least, of this board, and on the death of the then President of Harvard College, Mr. John Oxenbridge and Mr. Vicar Oakes, were on the 15th of May, 1672, added to Mr. Shearman, and Mr. Shepheard as licensers.<sup>3</sup>

In the following year (7th May 1673), he was one of the committee of ten, to report whether there was any negative vote in the general court, and if so, and it were an obstruction, what was the best expedient for an issue, whether by lot or otherwise,<sup>4</sup> and in the same year, he with his then colleague, the Rev. James Allen, (who succeeded him in the censorship), and Anthony Stoddard, were the executors of the will of Governor Bellingham.<sup>5</sup> He survived only till the next year and died somewhat suddenly, on the 28th December, 1674.

<sup>1</sup> *Ibid.* p. 508.

<sup>2</sup> Judge Warren has a copy of the sermon, the only one probably in existence. On 11th Oct. 1672, liberty was granted to print it.

<sup>3</sup> *Records of Massachusetts*, vol. iv. pt. 2. p. 509.

<sup>4</sup> *Ibid.* p. 559.

<sup>5</sup> *Ibid.* p. 569, and vol. v. p. 6.



Thomas à Wood maligns him when he says of him, "This person was a strange hodg-podg of opinions, not easily to be described, was of a roving and rambling head, spent much, and I think died but in a mean condition." His chief work was *A Double Watchword*; and *the Duty of Watching, and Watching to Duty*; both echoed from *Revel.* xvi. v. 5, and *Jere.* i. v. 4,5. London 1661. He also sent from Surinam, and published in England *A seasonable proposition of propagating the Gospel by Christian colonies in the continent of Guianai, being some gleanings of a larger discourse, drawn, but not published*, pp. 12, 4to, Lond., no date, but about 1663, in which he calls himself "a silly worme, too inconsiderable for so great a work, and therefore needs and desires acceptance and assistance from above;" and at Boston, was printed his sermon about the *Seasonable seeking of God*. Cotton Mather more justly sums up his character. "The abilities and inclinations of this worthy man are discovered in several of his published composures. \* \* \* The piety which breathed in these composures was but what he maintained in his daily talk, and sometimes he formed the desire to articulate the breathings of it in writing. We read concerning Balaam *The Lord put a word in his mouth*: and it should seem that his heart was not holily affected; but the word was in the heart as well as the mouth of our Oxenbridge, and his pen also sometimes described his heart. \* \* \* When the Lord of this faithful servant came to call for him, he was found in his Master's work. Towards the close of a sermon which he was preaching at Boston Lecture, he was taken with a degree of an apoplexy \* \* \* which in two or three days ended his pilgrimage, *Oportet concionatorem, aut precantem aut predicantem, mori.*"

His Will was dated Boston, in New England, the 12th day of the first month, 1673-4.

In the name, feare, and to the praise of God, blesed for ever, Amen. I, John Oxenbridge, a sorryman, lesse then the least of all the mercys and servants of Christ, the most weake and worthless creature, yet have I bene, by the Lords hand (even a strong hand upon me), separated, to stand before his face in the ministry of the gospel; and in several places, as Bermudas, Greate Yarmouth, Beverly, Barwick, Bristoll, Eton, and Windsor, have I bene led forth in that worke, and, in some measure, my Lord hath owned me graciously in all those places, after which have I had my portion with other of more weight and worth (who had prophced in sackcloth) to be laid aside

from this honorable work in England; wherefore I went forth as far as Sirronam, in desire and hope of serving Christ there, and there I was assaying soe to doe from 62, at my owne great charge in many hazzards of my own life, and with the losse of every deare relation after those parts were seized by the Dutch, and for a while reseized for the English by Sir John Herman, with him I went thence to Barbadoe, and after fruitlesse assayes there also (as to publick worke), I went in 69 to New England, where now being comfortably fixed by pointing Providence in the first church of Boston, as pastor thereof, and so in present appearances a period being put to my wasting and weary wandrings, and in free mercy receaveing an allowance for them, I judge it seasonable to set my soule and house in order; therefore, being, through divine favor, at this time in perfect remembrance and use of that understanding which God hath ordinarily given me, I doe make and ordaine this my present testament, contayneing therein, my last Will in manner and form following:—

*Imprimis.* I resign my spirit into the hands of my dear and glorious Lord Jesus, who hath, by his preventing grace, drawne my heart after him to receive, as well as thirst after him in the gracious tenders of the gossell; and the good word which he hath often stayed me with in my course, was, and is, his saving me by grace and not works, and I now waite on him for the performance thereof, in his receaveing and sattisfying this poore thirsty soule of mine, which he hath raised to trust in him, who is the faithfull and the Amen.

Item. I leave my corruptable body to be buried where, and as my executrix and overseer shall see suitable to the season and my wasted estate. And as to my temporall estate that God hath given me and reserved me, God hath given, and the same hand hath taken away, as he hath pleased specially since my coming from England untill my sitting down in New England, and for the disposing of that remaines, I constitute my endeared daughter, Barthshua Scott, for my executrix; and this I doe in the sence I have of her naturall affection to me, flourishing now at the last (she shewing more kindness in the latter end then in the beginning), and likewise in confidence of her fidelity to her sister Theodora, and in all other betrustments; and I appoint for my overseers, the honourable John Loverett, Esq., the Reverend James Allin, and Mr. Humphry David, for the better assistance of my executrix aforesaid.

Item. I give to my wife, Susannah, in lieu of all thirds or dowry which she, or any for her, may make clame unto, fifty pounds in New England coyne, to be payd in two payments quarterly, after my decease; and in case that then her anuity be not paid her at the end of three quarters of a year, then I appoint my executrix to lend her twenty-five pounds in the aforesaid coyne, for her present supply; likewise, I give to my wife, in leu of all dowery as aforesaid, one bed and bedstead with curtains, and such linnen apurtenances as my executrix shall judge fitt, also what plate and household stuff doth remaine of what she had in her former widowhood. Also what gold rings she hath of mine not otherwise disposed of; also, one silver poringer, one sugar, one silver taster with a funnell, one sweet meat spoone; likewise, I give to my wife (besides the books she had in her former widdowhood), *Rogers on Judges*,<sup>1</sup> and his *seaven Treatises*,<sup>2</sup> also, *Thom. Goodwin his Child of Light*;<sup>3</sup> and this

<sup>1</sup> Rogers, Richard, of Wetherfield Essex. *A Commentary on the whole booke of Judges.* Lond. 1615.

<sup>2</sup> *Seaven Treatises*, containing di-

rections out of the Holy Scriptures leading to true happiness. Fol. Lond. 1610.

<sup>3</sup> Goodwin, Thomas, S.T.B. *A Child of Light walking in Darknes; or a treatise*



small portion of my ruined estate I desire and hope she will accept with love and satisfaction, as being more than she had from her former husband, Mr. Abbit, and more then, before marriage with me, was expected or promised, for then she did say she had enough for us both, when, by sore losses, my estate was much impaired, and I would thincke in equity she will consider that her annuity of one hundred a year will be more then I can leave to my children, and more then she was willing to leave them or me in case of my surviving, for she was not willing to follow the advice of her chefest friend, Mr. Tho. Parris, who made the mach betwene her and me,<sup>1</sup> and he as others did advise to sell her annuity, and purchase in New England, which if she had done, and lost her estate into mine, it had bene a reasonable thing for her to expect, and have the thirds of mine, but she refusing this, I had not, in case of surviving, bene one penny the better for her estate by anything left to me or mine. Howsoever, she hath in ordinary providence (under which we must sitt downe) she hath sufficientt and abundant provision for her, if it be better managed then in her former widdowhood; and that it may be so, I give her in love this faithful advice: till my son Scott's arrival, to make Mr. Humphrey David her attorney, for the procureing her annuity, and to receive Mrs. Kingsmill to her faithful and friendly care, as being more experienced and prudent to order affairs and write letters and accounts for her; and as to Mrs. Kingsmill, I give £3. out of my charity bag, the rest in that bag to be disposed to the most necessitous brethren and sisters of the church, by the deacons thereof.

Item. I give to my daughter, Bathshua Scott, my executrix aforesaid, my now dwelling house in Boston, as it is put into my power by will to doe by deed of August 22, 1673; nevertheless, the intent of this bequest to my daughter Bathshua, is, that she allow to her sister Theodora, five pounds yearly, during the life of my [daughter] Bathshua, and in case Bathshua dye without ishue, surviving her, then the reversion to be to Theodora, she paying fifty pound as a legacy to the first church of Boston, and in case Theodora should decease without ishue aforesaid, then the inheritance of this house to be to the first church of Boston for the use of the pastor or teacher for the time being.

Item. I give to my daughter Barshua, my seal ring, my sugar box with my arms, a fruite dish markt with my own and her mothers name, also one beaker and twelve spoones so marked, one dish marked D. O.,<sup>2</sup> one large tankard marked with my armes, one small tankard marked M. O.,<sup>3</sup> one silver porringer, one large saltsellar, one wine cup, one child's spoon which was mine in my infancy, one silver pensill with seale lyon, one locket, one carnelian ring, one ring besett with blew specks.

Item. I give to my daughter, Theodora, all those my tenements in White's Ally in Coleman Street, London, the writings whereof were left by me with Mr. Kemp of Lombard Street, which houses did formerly yeild £35. But the last lease since the fire doth agree to £18., and this in Mr. John Loder's hand in London, and I desire my executrix, with the help of my brother

tise shewing why God leaves his children to distress of conscience; with directions how to come forth of such a condition. Lond. 1636.

<sup>1</sup> In Mrs. Oxenbridge's will she does

not name this Thomas Parris, but gives a legacy to Samuel Parris.

<sup>2</sup> His father's initials.

<sup>3</sup> The initials of his grandmother.

Loder,<sup>1</sup> that Theodora, upon the death of her grandfather, may have her right of the land in Kent about £10. ye yeare, the writing whereof was left by Mr. Joseph Caryll with my brother Loder, as also, her right in a debt from Mr. Killingworth, which was originally £400., and what other goods and estate which fall to her from her grandfather. Also I give to my daughter Theodora, what goods remayne of them she brought from England, and also the vullue of a fourth part of my estate remayneing after debts and legaces paid; onely if that my estate in Sirranam arise to anything, that she have a young negro or two as my executrix shall thinck fitt, and the fourth part aforesaid to be judged by my overseers.

Item. To Theodora I give my guilte watch, my gold thimble and whistle, my gold ring with her name in it, my green or emerald ringe with diamond spark, a wrought cup with its covering marked with my owne and her mother's name, and one locket, one silver iackhorn marked F. W.,<sup>2</sup> one wrought plate with my own and her mother's arms, also one caudle cup and cover, one large tanckard, one silver porringer, all marked with H., one spoon marked M. H., one forked spoone, pair of sizers with silver, one carnelian ringe, one carnelian bracelett, one christall peice.

Item. I give to Mr. Daniel Hinchman and his eldest daughter, each of them a ringe.

Item. To my son, Richard Scott, I give a diamond ring, one of them in Mr. Humphrey David his hand.

Item. I give to each of my surviving sisters<sup>3</sup> twenty shillings in gold, to buy a ring with my name in it, and to my sister Ingoldsby, I forgive two thirds of what is due to me by bond, and the like I doe to my brother Clement Oxenbridge,<sup>4</sup> in a bond of £50., and I give him a ring as to my sisters.

Item. I give to my brother Loder and his wife, each of them a gold ring, and to him also, I give *Augustin's Epillame*, and the *platts* were left with Mr. Shirley, at the Pelican in Little Britton.

Item. To Mr. George Perier, a gold ringe.

Item. I leave to each of my overseers aforesaid, a gold ringe, to John Leeveret my French History, to Mr. James Allen, *Revenellain* two vollumes, to Mr. Humphry David *Purchases Pilgrim*,<sup>5</sup> and to his wife my white amethyst ringe.

Item. To the elders and decons of the first church of Boston, I give twenty pounds for the use of the church, to be paid within a month after my decease, and to continue for their service at the Lord's table.

Item. To my negro maid servant, Mary, I give fifty shillings, to be laid out as my executrix shall so mete for the good of the said Mary; and to my negro boy ten shillings as she sees meet.

Item. To the public library in Boston or else where, as my executrix and overseers Judge best, *Augustin's Works* in six volumns, the *Conturies* in eight vollumes, the *Catalogue of Oxford library*, *Trithemius' Catalogue* of Ecclesiastick writers,<sup>6</sup> also *Pauen's works* in two vollumnes, *Pineda on Job*, in

<sup>1</sup> Possibly his third wife's brother.

<sup>2</sup> His second wife's initials.

<sup>3</sup> Mrs. Langhorne, Lady Sydendam, and Mrs. Skippon.

<sup>4</sup> See *ante* p. 205.

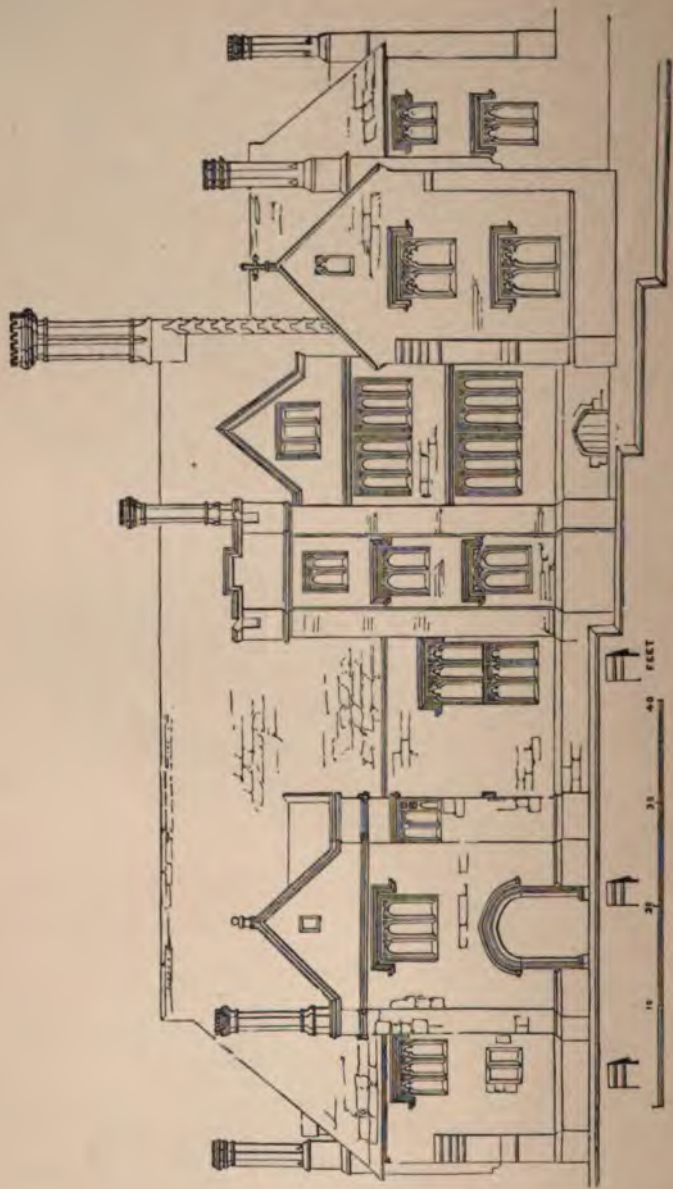
<sup>5</sup> Purchas, Samuel, B.D., *His Pilgrim-*

*age*, in four parts, fol. Lond. 1625.

<sup>6</sup> Trithemius, Johannes, Ord. Bened. Abbas Spanheimensis, *Liber de Scripturis Ecclesiasticis cum duabus Appendicibus*, 4to, Colon. 1536.







BREDE PLACE—ELEVATION.



two vollums,<sup>1</sup> *Euclid's Geometry*, *Willet on Leviticus*,<sup>2</sup> *Davenant on the Colossias*,<sup>3</sup> *Pemile's works*.<sup>4</sup>

Item. I leave my manuscripts to be disposed of by my executrix, with the advise of my overseers, and in particular the plea for the dumb Indian, and Colonye to Mr. Eliott, or any other they shall so meet.

Now in testimony I have made this my last Will and Testament. I have hereto sett my hand and seal the day and year above written.

JOHN OXENBRIDGE (*a seal with the Arms of Oxenbridge*.)

Sealed and Delivered by the Testator to be his last Will, in presens of Juljnes Herring, Jta. : Attest p. Robert Howard, not publ. Proved, 9 Jan., 1674-5.

The Inventory of his estate cannot be found, but the will itself, and the facts here stated will not bear out Wood's statement that he "died in a mean condition." His third wife survived him for twenty-one years, and died early in 1696, having evidently followed out her husband's desire that she should live in New England.

As our Society is anxious to preserve the views of our old family mansions, I give an engraving of Forde, or Brede Place as it exists, from a photograph by Mr. Taylor; and by the kindness of Thos. Frewen, Esq., the present owner, the elevation, with the windows and other parts restored. It is a semi-fortified medieval residence, such as Ightham, in Kent, of an earlier period, or West Wickham of a later time.

Parker, in his *Domestic Architecture*, (iii. p. 314), calls this "a tolerably good house of the time of Hen. VIII. with alterations and additions of the time of Elizabeth." It was of the latter part of Henry VII. reign, for Thomas Oxenbridge died in Nov., 1497, or the early part of the reign of Henry VIII., Sir Goddard dying in Feb. 1531. "The old part is of stone, with good foliated windows, and two fine chimnies, one at each end, corbelled out, and with octagonal shafts battlemented. The Elizabethian part is of brick, with stone dressings; the

<sup>1</sup> Pineda, Juan de, a learned Spanish Jesuit, b. at Sevilla, ob. 1637. *Commentariorum in librum Job, adjuncta singulis capitibus sua paraphrasi*, 2 vols, folio, Madrid, 1597-1601. Another edition, Venice, 1604-8, is in the British Museum, ex. inf. J. Winter Jones, Esq., F.S.A., and there were other editions, all in Latin.

Willet, Andrew, M.A. Christ Ch. Camb., *Hexapla in Leviticum*; that is a six-fold commentary upon the third booke

of Moses called Leveticus; panned and finished by Dr. Peter Smith, fol. Lond. 1631.

<sup>2</sup> Davenant, John, S.T.P., Bishop of Salisbury, *Expositio Epistolæ Pauli ad Colossenses*, fol. Cantab. 1627.

<sup>3</sup> Pemel, Robert, *Help for the Poor*, 8vo, Lond. 1650. *A Treatise of the Nature and Qualities of Simples most frequently used in Medicines*, 4to, Lond. 1652.—*Second Part*, 4to, Lond. 1653.

whole is very picturesque, and the front is good, with three projections over the porch, with a room over it; another one of the original wings square with good gable, and in the centre an Elizabethan half-octagon. There is no hall, and the windows seem to show there never was one." The house front differs much from the farm-house depicted in Grose's *Antiquities*, (vi. p. 130), from a drawing by Grimm in 1774. A description of the house is given in Miss Howard's *Hastings Past and Present*, (p. 199). The porch leads into the great room 40 feet by 28 feet, and 38 feet high. This room which had windows on the east and west sides, completely divides the house into two parts. On the north side was the kitchen and other offices. Immediately south of the large room is an apartment of 28 feet by 18 feet, more elaborately finished than any other part of the house; the entire east end is occupied by a window of eight lights, with a pier in the centre; the west end by a window of six lights. The fire-place consists of a wide and flat gothic arch of Caen stone with moulded jambs; the spandrills having the double rose and *fleur de lys*. In the corner of this apartment the door opens into the chapel, shown to the right of the elevation, and mentioned in the wills of Serjeant Oxenbridge, and his brother, Sir Goddard; it is a room of moderate size divided by an oaken screen; the ante-chapel is only one story high; but the part beyond the screen was increased and had two windows, one above the other, giving it on the outside the unusual appearance of two stories; it had an oak ceiling, divided into square pannels by ribs, and the walls bear traces of paintings. The window of two lights, having unique foiled arches, in the ante-chapel, contained the arms of Oxenbridge in stained glass, but these have been removed to the window over the Brickwall pew in Northiam Church.

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BODIAM CASTLE.  
Saxby.



NOTICES  
OF  
SIR EDWARD DALYNGRUGE, THE BUILDER OF  
BODIAM CASTLE.

BY MARK ANTONY LOWER, M.A., F.S.A.



THE following paper has been suggested by the recent acquisition, by the Sussex Archæological Society, of an object of considerable curiosity and interest—the mutilated effigy of Sir Edward Dalyngruge, one of the most chivalrous men that our county has produced, and the builder of Bodiam Castle.

This relic was brought to light during some excavations carried on at Robertsbridge Abbey, by Edward Allfrey, Esq., the proprietor, in the year 1823. Under the impression that it was a portion of the statue of Sir John Pelham, a benefactor of that monastery, who was known to have been buried there, it was presented to the late Earl of Chichester. It was afterwards discovered, from the existence of a “cross engrailed” upon the figure, that it was the effigy, not of a Pelham, but of

a Dalyngruge. The relic therefore lost what interest it might otherwise have possessed in the eyes of his Lordship, and it was consigned to the earth in the garden of his town-house in Stratton Street.

At a subsequent date, it was re-exhumed and placed in the coach-house, and when, two or three years since, while collecting materials for a history of Bodiam, I made inquiries of the present Earl of Chichester respecting it, circumstances, which it is unnecessary to detail, prevented my being enabled to make use of it, as an illustration of the paper in the *Sussex Archaeological Collections*, Vol. IX. Afterwards, Lord Chichester was kind enough to recall my attention to the subject, and, at my suggestion, his Lordship courteously presented this sadly-mutilated piece of medieval art to our Museum of Antiquities at Lewes Castle, where it remains.

Our valued member, Weston S. Walford, Esq., has made a critical examination of the effigy, and his report upon it is contained in the subjoined letter, addressed to William Durrant Cooper, Esq., F.S.A., with which the latter gentleman has kindly furnished me.

“ My dear Sir,

“ I have inspected the fragment of an effigy in the coach-house of No. 17, Stratton Street, Piccadilly, this morning.

“ It is a headless and armless trunk, life size, of alabaster, broken off just below the waist, all the fractures being extremely rough. It is habited in a close-fitting jupon, charged with a cross engrailed (Dalingruge no doubt). Over a camail with a vandyked edge is a plain gorget, and over that a collar of SS.,<sup>1</sup> with, apparently, a ring for a pendant. These are all the details that I could discover: possibly in a better light, and raised nearer the eye, something else might be made out of it, but I saw no reason to expect that such would be the case. The defences of the neck, and the collar, resemble those of the brass of Sir Thomas Swinborne given by Boutell, and attributed to 1412. The date of this fragment is probably

<sup>1</sup> This is an early instance of the use of that much debated and mysterious symbol. Whatever its meaning, it was at this period a mark of great dignity, although it was afterwards assumed by persons of lower

degree. For the various theories on the subject see Mr. J. G. Nichols' papers in the *Gentleman's Mag.* and in *Notes and Queries*; also an interesting paper by Mr. Foss in *Archæologia Cantiana*, vol. i. p. 73, *et seq.*



between 1390 and 1400. The time of the death of Sir Edward Dalingruge who built Bodiam Castle is not known, but it was probably about 1394. I think the effigy may have represented either him or his son, Sir John, the date of whose death is also unknown, and I incline to the opinion that it was commemorative of Sir Edward himself.

"The fragment is about three feet by two. It is not worth placing in any church and it would be a pity to consign it to destruction. I am therefore disposed to recommend its being preserved, as suggested, in the Lewes Museum. It is at present wholly unprotected, and after the length of time it has been in that state, I am surprised that so much can be made out of it.

Yours truly,

WESTON S. WALFORD."

W. Durrant Cooper, Esq., F.S.A.



Slight remains of colour (vermilion), and of gilding, are still traceable on the figure. The subjoined woodcut, from a photograph, kindly supplied by Edward Nicholson, Esq., gives an accurate resemblance of the object.

I strongly suspect that the "*Cross engrailed*" of the surcoat roused the iconoclastic zeal of the demolisher of Robertsbridge, and this probably accounts for the barbarous usage which the effigy underwent.

A rather "strange eventful history" is this of a piece of chiselled alabaster, representing a man great in his time, a valiant soldier, who had built a castle out of the spoils of war,

and who had been entombed in a monastery which he had endowed with noble gifts. No long period elapsed ere the fair proportions of the statue, reposing gracefully upon its altar tomb within the Abbey Church of Robertsbridge, were doomed to destruction by some *malleus monachorum* under the dictation of Henry the Eighth. Hacked and hewn to pieces, it was buried as a useless thing, until its exhumation, as above related, brought it to the light of day. A second inhumation and a second disinterment, a generation later, in the metropolis, and its presentation to our local museum, wind up its extraordinary career. We have all heard of the "vile uses" to which every created thing may return, but this object has returned to a use by no means vile; and it is something for the fame of a fourteenth century Hero, that curious antiquaries of the nineteenth look with interest upon his mutilated effigy, and are induced thereby to search into the personal history of the man of whom it is the rude and imperfect presentment.<sup>1</sup>

This indeed has been already imperfectly done, in a previous volume of these *Collections*,<sup>2</sup> and the reader must therefore pardon a few occasional repetitions, for the sake of a connected, though very brief, memoir.

The family to which Sir Edward Dalyngruge belonged, derived their surname from the manor and estate of Dalegrig, Dalyngrigge, or Dalyngruge, now called Dallingridge, which lies in the south-western part of the parish of East Grinstead towards West Hothly.<sup>3</sup> His father, John Dalyngruge, married Joan, a daughter and coheirress of Sir Walter de la Lynde, the last male representative of an important family seated at Bolebrook in the neighbouring parish of Hartfield.

Sir Edward was born in the most flourishing period of English chivalry, and as might be expected he was trained to arms from his earliest youth. If the statement be correct that he was born about the year 1346, I was wrong in my former conjecture that he had shared in the glories of Cressy and

<sup>1</sup> Is it too much to assert, that a memorial like the present, in Vol. XII. of the *Sussex Archaeological Collections*, is a surer means of preserving from oblivion the man to whom it relates than any alabaster statue, or other material monument whatsoever, could be?

<sup>2</sup> Vol. IX., p. 288, *et seq.*

<sup>3</sup> The earliest members of the family I have met with, are John de Dalingregge and William de Dalingregge, who on the 13th of May, 1296, were present at Hartfield, at the wedding feast of Robert de Brom, and Joan his wife. *Inq.* 11, Edw. II. See *ante* p. 25.



Poitiers; and he cannot have entered upon his military career till some years later than those events. Certain it is, that in 1367 he went abroad with Lionel, Duke of Clarence,<sup>1</sup> and that he fought under the banner of Richard Fitz-Alan, the warlike Earl of Arundel, who was himself a participator in the brilliant successes of Edward III., from the fourteenth year of his reign, and was at Vannes, at Thouars, and at Cressy. The Earl married the Lady Eleanor Plantagenet, daughter of Henry, Earl of Lancaster, and having been employed in many high diplomatic missions, was at length made a Knight of the Garter.

Under such a patron and leader, it is not surprising that Sir Edward Dalyngruge made commendable progress, both as a soldier and a statesman. But he seems for some reason to have forsaken the Earl's standard, and to have joined himself to those marauding parties who, after the crippling of the French power by pitched battles and formal sieges, rendered Northern France for some years a miserable spectacle of rapine and slaughter. Three Englishmen rendered themselves conspicuous in this predatory warfare—1. Sir John Calveley, a Cheshire knight; 2. Sir John Hawkwood, originally a tailor, and the son of an Essex tanner, who nevertheless married an Italian Donna, and became the Garibaldi of his time, for his deeds of prowess in the various states of Italy; and 3. Sir Robert Knolles or Knowles, who acquired the title, among the French, of "le veritable Demon de la Guerre." Of this personage Barnes speaks in the following terms:—

"Nor was Sir Robert Knolles less remarkable in these days, who being born of mean parentage in Cheshire, was by his valiant acts advanced from a common souldier to a great commander; his first rise was in these wars of Normandy of which we are speaking, where, with his English troops and Navarros, he won from the French, towns and castles, driving the country before him like sheep, and winning prizes at such a rate, that all men were willing to follow his fortune: for he loaded all his men with plunder, and was himself worth more than an hundred thousand crowns."<sup>2</sup>

<sup>1</sup> *Pat.* 41 Edw. III., p. 2, m. 4 (1367).  
Edward Dalynregg, chivaler, going  
abroad with Lionel, Duke of Clarence

appointed Roger Dalynregge and William  
Malling his attornies.

<sup>2</sup> *Hist. Edward III.*, 1688, p. 534.

It was to the banner of this redoubtable soldier that our Sussex knight attached himself. Whether this service was so chivalrous, or so reputable, as that in which he had been previously engaged, I shall not now stay to inquire. It is pretty certain, at all events, that from the "prizes" and "plunder" to which the historian refers, Sir Edward was sufficiently enriched to build the Castle of Bodiam; and that he held his leader in high esteem, is shown by his placing the arms and crest of Sir Robert Knowles over the postern of his fortress, where they still remain.

Sir Edward, having retired from active military exertions while in the full vigour of manhood, next appears in civil affairs of considerable importance. In the year 1380 (May 2nd) he was one of a great commission appointed to inquire into the state of the realm, and the expenses of the household of the young and inexperienced monarch, Richard II.<sup>1</sup> In 1386 he was returned one of the knights of the shire for Sussex.<sup>2</sup>

In this year it was that Sir Edward obtained license to build the Castle of Bodiam on the estate which he had previously acquired in marriage with Elizabeth, daughter and heiress of John de Wardedieu, of an ancient family who had long been lords of Bodiam. The original seat of the De Bodiams and the De Wardedieus occupied a more northerly site near the Kent Ditch, the boundary line between that county and Sussex, and was probably of no great extent or importance. Sir Edward, in addition to his own patrimony, having acquired large sums by war, and having now married an heiress, was enabled to erect an edifice which should be at once a stately mansion for himself, and a fortress against invading foes. There is peculiar significance in the wording of the "Licence to crenellate," which authorises the knight "to construct, &c., with a wall of stone and lime, his manor house of Bodyham near the sea, in the county of Sussex, *for the defence of the adjacent country and the resistance of our*

<sup>1</sup> *Fœdera*, III. pt. iii. p. 98, and *Rot. Parl.* iii. 73, b. From *Pat.* 6 Ric. II. it appears that Sir Edward Dalyngrugg, Knt., Elizabeth his wife, and John their son, paid the King a fine of £5. for pardon for having acquired the manor of Iden from Thomas and William Taillour of Rye, without royal license.

<sup>2</sup> Edw. Dalyngrugge, Knt., released to Robert de Belkenappe, Knt., and his heirs and assigns, all his estate in the manor of Knelle, and all lands in Beckeel, Northamme and Wightersham, formerly belonging to Edmond Le Knelle, Knt.—*Claus.* 9 Ric. II. p. 1, m. 40.



*enemies;*" for it must be remembered that war was still pending with France, and that only the year before, a French army had landed in Scotland, and had penetrated into the North of England. And besides the apprehensions which all Englishmen would naturally entertain of a hostile descent on the part of that injured and resentful nation, Sir Edward Dalyngruge had strong personal motives for fortifying himself to the utmost, as he would be an object of special vengeance as one of the captains of Sir Robert Knowles, and fearful of retribution at the hands of those whose castles and lordships he had assisted in despoiling, and whose ladies he had held in *duress* for the sake of weighty ransoms.<sup>1</sup>

In the same year, 15th October, Sir Edward appears as a deponent in one of the most remarkable trials that ever occupied the public attention of our nation; and, however frivolous the cause of quarrel may appear to our practical and unromantic age, that investigation will ever be regarded by those retrospective philosophers commonly known as antiquaries, as valuable and important, because it throws a strong light upon the manners and habits of our long-dead ancestors. The history of this *cause célèbre* is briefly as follows.

In the century in which Sir Edward Dalyngruge flourished, when heraldry was yet a comparatively young science, and when heraldic bearings were generally composed of the simplest possible elements, it so happened that three warlike families decorated their shields and surcoats with the selfsame bearing, a diagonal golden stripe upon a blue ground, or in technical language *Azure, a bend Or*. It will not excite surprise that so very simple a device should have been contemporaneously used by three chieftains living in different and distant counties, and unknown to each other; but, since these badges of chivalry had in those days a significance which we can now scarcely appreciate, connected as they were with glorious exploits on the battle-field, each bearer of arms regarded them with a peculiar jealousy, and challenged every other person who presumed to carry the device which he considered his peculiar badge to the proof of prior ownership. It happened, then, that Carminow, a gentleman of Cornwall, Lord Scrope, and Sir Robert Grosvenor, all men of ancient

<sup>1</sup> See *Suss. Arch. Coll.*, Vol. IX. p. 288.

mark and distinction, bore this simple coat-armour, and each claimed it as his sole property. Hence the suit above referred to, which occupied the Court of Chivalry from the year 1385 to 1389.

Carminow asserted that his ancestors had borne the golden bend ever since the days of King Arthur, and upon that weak plea was allowed to retain it. The main suit was therefore Scrope *versus* Grosvenor, and no less than three hundred men of mark, peers, bannerets, abbots, priors, knights, esquires, and clergymen, gave evidence on one side or the other. To the Court of Chivalry came, among others, "time-honoured Lancaster," John of Gaunt, to bear witness in favour of Lord Scrope. Another witness was the gallant old knight Sir John Sully, "aged one hundred and five years," who had seen the debated ensign at the battle of Halidon Hill, at the siege of Berwick, and, later, at the field of Cresci. Geoffrey Chaucere, too, then an Esquire well seen in arms, of the age of forty, and subsequently much better known as the Father of English Poetry, deponed from his personal observation, and from what he had heard said "by old knights and esquires."

The deposition of the subject of this notice was to the following effect:—

"Sir Edward Dalyngrigge, aged forty, said that the arms *Azure, a bend Or*, belonged to Sir Richard Scrope, and that they came to him by direct descent from his ancestors, as he had heard the late Earl of Arundel say, when he was with the Earl in his youth. He had seen Sir Richard and many of his cousins so armed, with differences, in royal expeditions before Paris with the late king, and also, as he had heard in Spain; in the expedition of the Lord of Lancaster in Caux; and in the great expedition of that Lord through the Kingdom of France to Bordeaux, as well as in Brittany, when the Earl of Buckingham was there, and in Scotland in the last expedition of the King, as many knights and esquires older than himself have told him. The late Earl of Arundel often mentioned to the Deponent, that the ancestors of Sir Richard were come of noble and generous blood, and had always borne their name, and sustained their rank, with honour and integrity, from time beyond memory. He had never heard of any interruption by Sir Robert Grosvenor, or by his ancestors, to the use of



the arms by the Scropes, nor had he ever heard of him or them until this dispute commenced."<sup>1</sup>

A few years later, in April, 1390, Sir Edward Dalyngruge was associated with several other persons as commissioners in the important business of concluding a truce between the kings of France and England and their respective allies;<sup>2</sup> and on the same day he was nominated a commissioner to survey the castles and fortresses of Calais and others in Picardy, and to treat with the people of the Flemish towns and make conditions with the Earl of Flanders.<sup>3</sup>

In the same year, May 26th, he was one of the personages who affixed their seals to a letter addressed to Pope Boniface IX. setting forth the great grievances which this country suffered from the horrible excesses of the court of Rome.<sup>4</sup> The parties to this letter were three dukes, ten earls, six barons, and nine knights. This shows the consideration in which Sir Edward was held in the councils of the kingdom.

His next appearance in public affairs is in the month of June, 1392. The city of London having shown symptoms of disaffection to the weak and pusillanimous Richard, that monarch seized and imprisoned the mayor and sheriffs, and took away the liberties of the city. Sir Edward was appointed Custos of the Tower and Governor of the City—a distinguished honour.<sup>5</sup> This is another proof of the high esteem in which our Sussex knight was held as a soldier and a man of influence. He did not hold office long, however, for, as Stowe informs us, he was suspected of being too lenient towards the Londoners, and was consequently superseded on the 22nd of July following, when Sir Baldwin Radyngton was appointed in his place.

Such are the main incidents which have reached us of the life of the builder of Bodiam Castle. The date of his death has not been discovered, but there is reason for believing that it took place in 1394, and certainly before 1408, when his son is described as possessor of some of the lands which had previously belonged to Sir Edward Dalyngruge.

By his wife Elizabeth Wardedieu, Sir Edward left issue a

<sup>1</sup> Sir H. Nicolas, *Scrope and Grosvenor Controversy*, vol. ii. p. 372.

<sup>2</sup> *Fœdera*, III. pt. iv. p. 56.

<sup>3</sup> *Ibid.*, p. 57.

<sup>4</sup> *Ibid.*, p. 59.

<sup>5</sup> Stowe's *Chronicle*.

son, Sir John Dalyngruge, who made his will 22nd June, 1417, being then about to sail for Sandwich, in Henry the Fifth's second expedition into France. This knight died without issue, and settled his lands of Bodiam, &c., after the death of his wife, upon his cousins, Richard and William Dalyngruge, as mentioned in *Suss. Arch. Coll.*, Vol. IX.<sup>1</sup>

The Dalyngruge pedigree awaits completion. The following memoranda from the Public Records will assist any genealogist who may undertake the task. They have been kindly supplied by W. D. Cooper, Esq., F.S.A. :—

EXTRACTS FROM PATENT AND CLOSE ROLLS.

- 1362 (36 Edw. III. m 17, *Rot. cl.*) John Worth, cousin and heir of Sir Thos. de Seymore, granted to *Roger Dalynrigg* and *Alice his wife* (probably a Seymore) 2 parts of the manor of Shiffeld with the view of Frankpledge De la Denne.
- 1364 (48 Edw. III. *Rot. cl.* pt. 1, m. 12) John Worth, son and heir of Sir John Worth, Knight, released to the same *Roger* all his lands in Fletching, Maresfield, and Horsted Keynes.
- 1394-5 (18 Rich. II. *Rot. cl.* m. 22 dorso) Thomas Bestone rendered seisin to *John Dalyngrugge* of the manors of Lynell, Harrynton, and Arthingworth, in co. Northampton, which he held by demise from Sir Edward Dalyngrugge, his late father, and
- 1395-6 (19 Rich. II. *Rot. cl.* m. 10 dorso) *John Dalyngrugge* enfeoffed John Searle, Thomas Sakevyle (his-brother-in-law), Thomas Echingham, and others, with his manor of Bodiam and his castle there, and his manors of Idenne, Wyltynge, Halynton, Shyfield, Bolbroke, Iforde, Wannyn-gore, Werplesbourne, Worthe, and Ravingdene in Sussex, and of Dancourt, Kent (identifying their property).
- 1399 (Fines 1 Hen. IV. *Rot. cl.* m. 7) The lordship and chace of Rotherfeld, late of Thomas Lord Le Despenser were committed to *John Dalyngrigge*.
- 1404-5 (*Rot. Pat.* 6 Henry IV.) *John Dalyngrugge* had custody of Bramber Castle, &c., forfeited by Thomas, late Earl Marshal.
- 1406 (8 Hen. IV. *Rot. cl.* m. 31) John, son and heir of Thomas Botiller, of Sudley, Gloucestershire, released to *Alice*, late wife of the said Thomas, and now wife of *John Dalyngrugge*, Knight, her part of the manors of Sudydley, in Gloucester and Dorset, and Greene, co. Warwick.
- 1434-5 (*Rot. Pat.* 13 Hen. VI.) *Richard Dalyngrugge* was appointed Constable of Arundel Castle by John, late Earl of Arundel. The Castle having come into the King's hands, he confirmed the grant till the age of the heir.

<sup>1</sup> To that article the reader is referred for several minor transactions in which Sir Edward was engaged.



1446-7 (25 Hen. VI. *Rot. cl. dorso*, pt. 1, m. 18) Edward Mille released to *Richard* Dalyngrigge and *Sibille* his wife, the manor of Limbourne, and all the lands of John, son of John Boteler, in Warblyngton, Wade, Nytimbre, Blendworth, Estoke, Westheyes, and Harlynge, and Enfeoffed Thomas Wedale and others with the manors of Wilting and Hollington, which the said Thomas had of the gift of Sir *Richard* Dalyngrugge.

\* \* \* The third document would appear to fix Sir Edward's death in the 18th year of Richard II.

DISCOVERY  
OF THE  
REMAINS OF JOHN, 17TH EARL OF ARUNDEL,  
(*obit.* 1435).

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BY THE VERY REV. CANON TIERNEY, F.R.S., F.S.A.,  
IN A LETTER TO  
WILLIAM DURRANT COOPER ESQ., F.S.A.

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MY DEAR SIR,

I HAVE long wished to send to the Society an account of the opening of the tomb (hitherto regarded only as a cenotaph), and of the consequent discovery of the remains, of one of the most illustrious among the Earls of Arundel, and most renowned among the warriors of the fifteenth century. In addition, however, to some circumstances of a personal and unavoidable nature, a constant failure in obtaining information on certain interesting, and, I think, material points, connected with the subject, has compelled me, from time to time, to defer the execution of my design; and if, now at last, I venture to address the Society, through you, it is not because I have been more fortunate than hitherto in my researches, but because I think it advisable, while I can do it, to put such information as I possess in a durable form, and trust to health, and to the chances of future inquiries, for supplying what is here deficient.

There can be no doubt that, being indebted for our discovery to a Will, which I shall presently insert, we ought, if it be possible, to know something of the testator himself. That testator was Fulke Eyton. He was a gentleman; a younger brother of an ancient family, which derived its name from Eyton, of the Wildmoors, in Shropshire. Nicholas, the eldest brother, to whom various articles are bequeathed in the will, was the lord of that property: he was thrice invested with the shrievalty of the county, and is known to have served in Parliament, as knight of the shire, both in 1449 and 1450.



Roger, another brother mentioned in the will, and one of the first twelve aldermen of Shrewsbury, is well known to the readers of Blakeway's *Sheriffs of Shropshire*; and the testator himself, who speaks of his "horse," and his "harnes," and his page, "who came with him out of Normandye," was, in all probability, engaged in the Foreign wars of Henry VI. Of his personal history, however, I have been unable to recover anything certain. That he was, in some capacity, attached to the service of the Earl of Arundel, there is every reason to believe. Possibly he acted as one of that nobleman's esquires; and thus, when captivity and death at length arrested his lord's career, was either prompted by his own affection, or was commissioned by the family of the deceased hero, to perform that act of piety towards the captive remains, for the knowledge of which we are indebted to his Will. That Will, it should be observed, is dated from "Schrawardyne," a castle, belonging to the Earls of Arundel. It thus proves a close connection to have existed between Eyton and the Earl; and though it certainly does not afford the precise information which we could desire, it nevertheless goes far to suggest the motive of the testator, in the transaction which it fortunately records.<sup>1</sup>—I now proceed to the more immediate object of this letter.

To the reader who is acquainted with the history left by Monstrelet, or with the not less interesting narratives of our native chroniclers, Fabyan and Hall, the exploits and the fame of John, Earl of Arundel, must long have been familiar. He was born in 1408, and had scarcely attained his twenty-second year, when we find him engaged in command at the siege of Compiègne, and assisting in the capture of that formidable heroine, whose prowess had already awakened the energies, and pointed to the redemption, of her country. Two years later (1432), he was summoned from the festivities of Henry's court at Paris, to meet Boussac, the Marshal of France, in arms. That general had seized Beauvais, and was preparing to overrun the neighbouring province of Normandy. Arundel, with a small force, appeared before the place, and having, by

<sup>1</sup> By the Fitzalans, in many of their earlier deeds, the Schrawardine Castle, mentioned above, was called "Castel

Isabel," probably from Isabella De Albini, one of the coheirs of Earl Hugh De Albini, and wife of John Fitzalan.

the stratagem of a feigned retreat, succeeded in decoying the enemy from the town, suddenly fell upon him from an ambuscade which he had prepared for his reception, and, at a single blow, annihilated the whole force of his opponent. The next two years were distinguished by a series of similar achievements. In Normandy he crushed the spirit of revolt, which was beginning to appear among the natives: in Maine he overran the country, and drove the enemy in all directions before him. His approach, even to the strongest fortresses, was but the signal of surrender. Town after town, and castle after castle, opened its gates to "*the English Achilles;*" and, in the course of one single summer (1433), the whole province was reduced to the dominion of the English.

But a career so brilliant was not destined to be of long continuance. In the spring of 1434, the French had surprised and taken the town of Rue, in Picardy; and Arundel, with a small body of eight hundred men, was despatched, for the purpose of dispossessing them. On his road, however, which lay through Normandy, he heard that Gerberoy, a strong castle, between Gournay and Beauvais, was in the hands of the enemy; and unwilling to leave a fortress, so tenanted, in his rear, he determined to storm it, before he continued his march. Unfortunately for the Earl, the French were too strong and too vigilant. Aware of his approach, they resolved to anticipate his design, and, instead of waiting for the assault, to attack the troops as they came up. The result may be easily conceived. When the main body of the English arrived, the vanguard was already in disorder; a general rout ensued; and the Earl, unable to rally his scattered force, was left almost alone, to contend against the whole power of the enemy. Yet, even so, from a hasty entrenchment thrown up in one corner of the field, he was, for some time, able to maintain the unequal contest. At length, however, "a culverin was procured from the castle to reduce him. The second shot shattered his leg, and brought him to the ground: from the ground he continued to cheer on his men; nor was it until worn out with fatigue, and overwhelmed by numbers, that himself and the few survivors of his little band were compelled to surrender. By his captors, the Earl was immediately removed to Beauvais, and placed under



surgical care: but his wound baffled the skill of his attendants, and, at the end of thirteen months, terminated his existence." He died on the 12th of June, 1435, and was buried in the church of the Grey Friars at Beauvais.<sup>1</sup>

And here, with the grave which had closed over him at Beauvais, had likewise closed all that was hitherto known of him. His remains were believed to be still reposing in the Grey Friars: his monument in the chapel at Arundel was regarded only as a cenotaph, erected in the place which, by his will, he had appointed for his burial. "His death in France," so Dugdale believed and declared, "prevented his sepulture" in the place of his selection: nor should we, in all probability, have been ever undeceived, but for the accidental discovery of the will to which I have already alluded. For that discovery we are indebted to a descendant of the testator's family, the Rev. R. W. Eyton, who, in the course of his researches for his work on the *Antiquities of Shropshire*, found the will in the Prerogative Court of Canterbury; and as the document is, in many respects, of considerable interest, I will here insert it entire, before I proceed further:—

In Dei nomine Amen; and of oure Lady, and of alle the Holy Company of Heven, Amen. I, Fooke Eiton, Esquire, hole of body and of mynde, make my Testament in this wise. First, I bequeath my sowle to God, and to our Lady, and to alle the Company of Heven, and make myn Executors Sir Richard Eiton, Prest, my brother, Warden of the Colledge of Tong, and Sir Roger the vicar of Welyngton, and Isabella Englefield. First, I will that my body be laide in Tonge, by my Godfadre, Sir Fowke of Penbregge, withinne the Chapell of oure Lady: and, after that, I will that there be take of my best goods, for to say v thousand placebos and diriges, and v thousand masses; and for every dirige and masse iiij d: and I bequeth to the almshouse of Tonge xli of money, for the which money the said almesmen should be charged for to sey, atte my grave, De profundis, thei that canne, and, thei that can not, a Pater noster: and for my sowle and Thomas of Eiton my fadre, and Katherine my modere's sowles: and also thei shuld pay a prest to cast holy water on my grave. Also I bequeth to the Warden, and to the Prestes of the saide Colledge of Tonge, my best Basen and Eure of Silver; and the saide Warden and Prestes shall have in charge, every daie when thei wesch, to sei a Pater noster and Ave, and so to have me in perpetuall remembrance. Also I bequeth to the saide Collage a Bed, called a fedrebed, with the honging thereto of blew worstede: Wherefore the saide Warden and Prestes schuld be charged and bounden for to seie, withyn the same yere, xv Placebos and Diriges, and v masses of the Trinitee, and v of the Holy Gost, and v of oure Lady, and, while it pleasith him, to seie a masse of Requiem, every yere, on that same

<sup>1</sup> Monstrelet, vii. 202, *Johnes' Trans. Hist. of Arundel*, 292—302.

daye that I dide upon. Also I bequeth to a prest to synge v yere, as my Executor may accorde with him, for my fadre soule, and my moderes, and myn. And I charge you that he be a clene man of his body. Also I bequeth to John Eiton alle myn horse and riding harnes, reservyd to me all my trapers and harnes of Goldsmythes werke: and I will that Luce, his wife,<sup>1</sup> have x. li; so that she kepe here a clene woman, and a good, till the daye of here mariage. I bequeth also to John the boy an horse, and xl. s.: and also to John de Labowley xl. s.: and to my page Herman xx. s.: for thei both come with me out of Normandye. Also I bequeth to the Chapell of oure Lady of Tonge my masse Boke, and my Chalice, and my blew vestiment of damaske, of my armes; and another vestiment to Wembrege, to pray for my fadre soule and my modere's. I bequeth also to John Eiton xx. li. to his mariage; and to Fowke Eiton, Roger Eiton son, other xx. li. of the summe the which Roger Eiton oweth me; and he to be alowed of alle that he paide me. Also I wille that the saide Roger yeve to every frere house of Schropbery a centayn of corne<sup>2</sup> for to pray certayn Eires (years) for my soule, after the disposition of myn Executours: and that if he woll nott, I charge you that ye lawfully sue him, till he doe hit. *Also I woll that my Lord of Arundell, that now is, aggre and compoune with you, my seide Executours, for the bon<sup>2</sup> (bones) of my Lord John his brother, that I broughte oute of France; for the which cariage of bon<sup>2</sup>, and oute of the frenchemennys handes delyveraunce, he owith me a ml. marc and iiij c. and astere myn Executours byn compounded with, I woll that the bon<sup>2</sup> ben buried in the Collage of Arundell, after his intent; and so I to be praide fore, in the Collage of Arundell and Almeshouse, perpetually.* Also I bequeth to Nicholas Eiton one of the goode fedre-beddis, and a chambre, and a bedde of lynne cloth, steyned with horses. I bequeth also to Isabelle Englefield another goode fedre bedd, and a paire of fustians, and a sparker of selke, the which myn armes beth ynne: and, after her decesse, to yeve it to John Englefield here sone. And, as towchinge the goodes to fulfill my Testament, Sir William Lynsey, my prest, can telle you where thei ben, and more overplus. Wherefore, I charge you, as ye will answer afore God at the dreddfull day of Dome, and that ye fullfill and complete this my Testament here; and afore God, I geve you full power of all my goodes, so for to do; and wille that my brothers, Nicholas and Roger, have the oversight of the fulfilling of my Testament. In to the Witness of alle this, I have sett to the seigne of myn armes, and the seigne of myn devise. I-wreten atte Schrawardyne, the viij day of Februarie, the yere of our Lorde a ml. cccli<sup>o</sup>.

Proved 12th of Dec. 1454, by Richard Eiton and Isabelle Englefield.

I have said that this will was discovered in the Prerogative Court of Canterbury. To decipher and transcribe it, Mr. Kingston, of the Tower, was, I believe, employed; and by that gentleman first, and immediately afterwards by my friend Sir Charles G. Young, Garter, my attention was called to the curious passage which I have printed in *italics*. This was in August, 1855. It was now evident that the body, which we supposed to be at Beauvais, had been removed to England:—but, was it

<sup>1</sup> That is, his *betrothed* wife.

<sup>2</sup> A hundred weight.



at Arundel? was the first question that presented itself to the mind. It had been delivered "out of the Frenchmen's hands;"—had it been redeemed out of those of Eyton or his executors? Had the brother of the deceased "compounded" for the ransom? and had the remains been really conveyed to their intended resting-place at Arundel? It was evident that only an examination of the spot could answer these questions; and accordingly, I resolved at once to solicit permission from the Duke of Norfolk for that purpose. The permission was readily granted; but delays, arising from various causes, occurred in the execution of the design; and thus, it was not until Monday, the 16th of November, 1857, that we could enter on the work. On that day, the Duke, accompanied by some of the junior members of his family, and several friends who were visiting at the castle, proceeded to the chapel. I own that my hopes of success were not very sanguine. The tomb stands in an opening, formed for its reception, in the wall between the two chapels,—the principal Collegiate Chapel on the south, and the Chapel of the Blessed Virgin on the north. Its sides, divided into arches, are open; and, as it was supposed to stand on the solid foundation of the wall which had been cut away for its admission, the only place (so it seemed) in which the body could have been deposited, would be some small vault, close to the foundation wall, either on the north, or on the south side.<sup>1</sup> On the north, however, the ground had long since been removed, for the formation of one of the larger vaults in the chapel of our Lady; and nothing, therefore, of what we were seeking could possibly be found there. On the south it was scarcely more promising; for the entrance to a new vault had been sunk on that side; and only a few feet intervened between this and the monument itself. In this small space, however, was our only chance; and we proceeded accordingly. The ground was opened; and, for some time, the appearances which presented themselves, seemed to promise success. But these soon vanished. At a depth of more than three feet it became evident that nothing was to be discovered there; and we were about to abandon the

<sup>1</sup> It is in this manner that the bodies of William, Earl of Arundel, and his Countess, on the south side of the larger chapel, are interred.

attempt in despair, when it suddenly occurred to me to sound what appeared to be the original foundation wall, on which the monument had been erected. The result was fortunate. At the second stroke of the pick-axe, the wall gave way; an opening, sufficiently large to admit an inspection of the interior, was effected; and we found that, instead of being the foundation of the old wall which had been removed, it was, in reality, a hollow piece of masonry, arched at the top, and forming, within, a chamber something more than two feet in height, by the same in width, and corresponding in length with that of the tomb above. Within this chamber lay the remains of which we were in search. As, with the single exception of a small portion of one of its sides, the coffin, which had inclosed



them, was entirely decayed and gone, the bones were at once exposed to view. They were perfectly sound, and evidently those of a man more than six feet in height. The larger and longer ones had retained their places tolerably well; but the skull, no doubt in the process of removal to England, had been shaken from its socket, and had rolled back to some distance from the rest. Not the least interesting feature in our



discovery, however, was the evidence presented to us of the identity of the remains. The Earl's death, as you will recollect, was the result of his wound. The limb had been shattered; and there can be no doubt that amputation would be resorted to. Now, among the remains, only the bone of one leg could be found.

We had thus successfully completed the object of our search. The opening, therefore, which had been made in the masonry, was closed; the earth was replaced; and John, Earl of Arundel, once more reposes undisturbed, in the spot which he himself selected for his interment.—I have only to add, that for the particulars, which I have given above, of Fulke Eyton's family, as well as for the copy of his will, I am indebted to the courtesy of the Rev. R. W. Eyton, with whose work on the *Antiquities of Shropshire*, all who take pleasure in such subjects, must undoubtedly be familiar.

Believe me, my dear Sir, yours very truly,

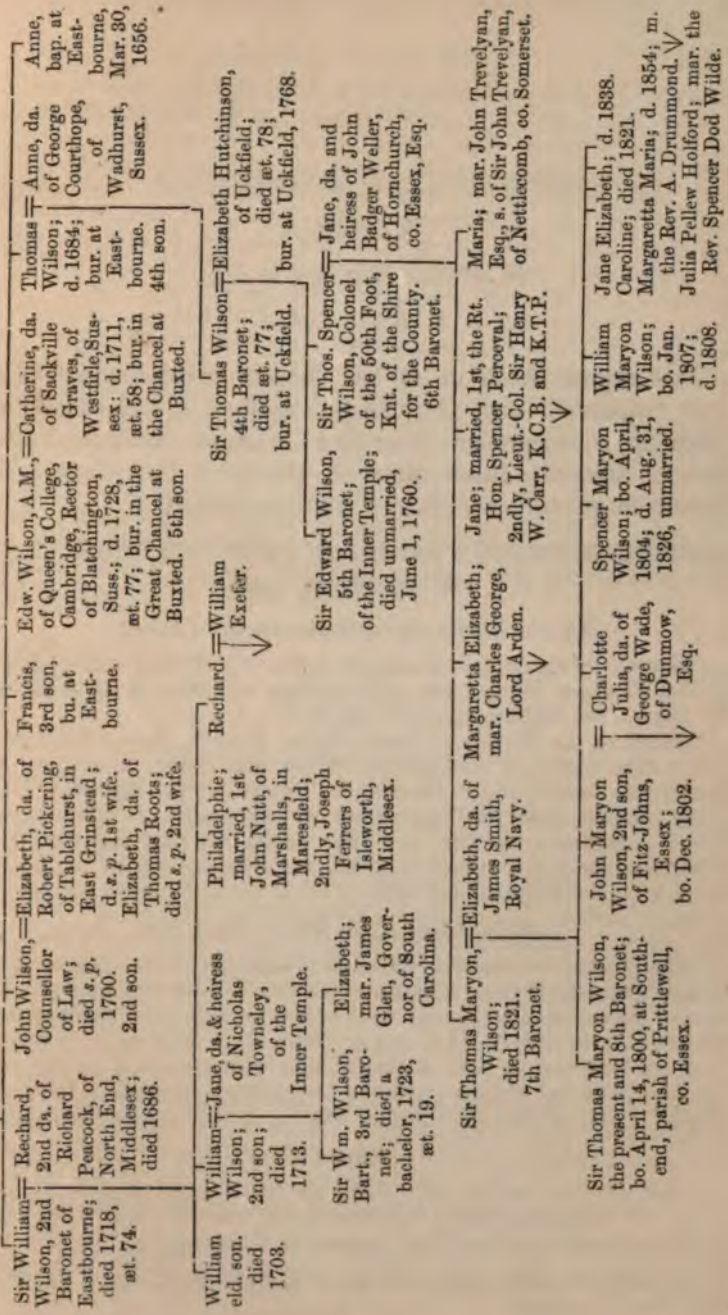
M. A. TIERNEY.

*Arundel, June, 1860.*





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## MONUMENTAL INSCRIPTIONS.

### SEAFORD.

BY HENRY SIMMONS, ESQ.

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THE request made in the last volume of our *Collections* has been responded to in the cases of Seaford and Berwick; and following a suggestion from SIR CHARLES GEORGE YOUNG, Garter, that the Inscriptions in the most important places should be printed, we make a commencement.

INSCRIPTIONS IN THE PARISH CHURCH AND CHURCHYARD.  
OF SEAFORD, 1860.

#### *On the North Aisle Wall—In the Church.*

"Beneath lie the mortal remains of Esther, wife of Geo. Atkins, Esq., of the 2nd Somerset Militia, who paid the Debt to Nature in the Meridian of her Days. *Ob.* 15th April, 1807; *æt.* 31."

"Sacred to the Memory of James Walker, Esquire, Rear-Admiral of the Red, a most brave and distinguished Officer, who served, fought, and conquered with Rodney, Howe, Duncan, St. Vincent, and the Immortal Nelson! In the glorious victory of Camperdown he commanded the Monmouth; in that of Copenhagen, the Isis; and after serving his King and Country for Fifty-five years with conspicuous valour, zeal, skill, and fidelity, he departed this Life at Blatchington, July 13th, 1831, in the 67th year of his age."

#### *On the South Aisle Wall—East end.*

"This Tablet is erected as a Tribute of Affection to the memory of Nathaniel Evanson Harison, fifth son of the late Charles Harison,<sup>1</sup> and Lieutenant-Colonel commanding the 3rd Divison of the Royal Artillery before Sebastopol, who died the 12th August, 1855, aged 42 years." "Fight the good fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 Timothy, vi. 12." "He was buried at Scutari, where a monument marks his grave."

#### *—and opposite.*

"Her children dedicate this Tablet to the Memory of Ann, widow of Robert Orby Sloper, of West Woodhay, Berks, who died Sept. 27th, 1845." "Lord, remember me when Thou comest into Thy Kingdom."

<sup>1</sup> (A jurat of Seaford); and see Pedigree of the family of "Harison." *Sussex Arch. Coll.* Vol. VII. p. 132-3.



*North Wall of the Chancel.*

“In the centre aisle of this Church are deposited the remains of the Three Sons of Thomas Hurdis, D.D.,<sup>1</sup> Canon of Windsor, and Canon Residentiary of Chichester, and Naomi, his Wife:—Thomas, A.M., formerly Vicar of this Parish, and of Barcombe, in this county, who died a Bachelor, A.D. 1779. William Ditch, who died a Bachelor, A.D. 1785; James, M.D., who died 8th October, 1816, aged 77 years; and Ann, his wife, youngest daughter of Saml. Clarke, of Hailsham, who died 3rd of Jan. 1795, aged 48 years. This Tablet is designed to perpetuate their Memory, and the memory of:—Thos. Bowyer, eldest Son of James and Ann Hurdis, a senior merchant in the service of the Honble. E. I. Company, and one of the Judges of the Sudder Court at Fort St. George, who died there 16th Nov. 1808, aged 38 years. Catherine, his widow, a daughter of Nathaniel Thomas, an Alderman of the City of London, who was lost at Sea, on her return from India, in 1809; Henry Samborne, their 2nd Son, a Midshipman in the Royal Navy, who after the taking of the Cape of Good Hope, died at Cape Town, Nov. 6th, 1795, aged 19 years; Jas. Courtail, their 4th Son, a Captain in the 2nd batn., 19th regt. of the Hon. E. I. Compy.'s Native Infantry, who died at Cannanore, 16th Aug. 1819, aged 38 years; and Harriott Thomas, their 4th Daughter, who died at Dindigul, in the E. I., 9th May, 1802, aged 19 years. The trumpet shall sound, and the Dead shall be raised incorruptible. 1 Cor. xv. 52.”

*Also near the above.*

“Sarah Hurdis, wife of Captain George Clarke Hurdis, R.N., and eldest daughter of the late Harry Chambers, Esq., of Kingston, Surrey. She was Born 22nd Aug. 1778, died at Uckfield, Feb. 11th, 1851.”

*North Wall in the Chancel—East end.*

“Mrs. Fanny Allfrey, died March 30th, 1833, aged 66 years; Miss Sarah Allfrey, died Dec. 12th, 1837, aged 54; and Miss Charlotte Allfrey, who died Aug. 1st, 1846, aged 74 years.”

*South Wall in the Chancel—East end.*

“In the Vault beneath are deposited the Remains of Colonel John Carnegie, formerly of the 11th Regt. of Light Dragoons, and Son of the late Sir James Carnegie, of Southesk, Bart., who died Sept. 29th, 1823, aged 67 years; also, Catherine, his Wife, who died Dec. 25th, 1824, aged 71 years; and Mary, eldest daughter of the said Sir James Carnegie, who died Feb. 6th, 1823, aged 67 years.”

*—and near.*

“Sacred to the Memory of Margaret, wife of Captain Jas. Carnegie, of the Honble E. I. Company's 49th Regt. of Native Infantry, and eldest daughter of the late John Gillespie, Esq., of Kirkton, Fifeshire. She died at Brighton, the 27th Feb. 1828, in the 49th year of her age.”

*South Wall of the Chancel Aisle—West end.*

“Sacred to the Memory of Sarah Jane, wife of Captain John Woolmore Michell, of the Honble. E. I. Company's 49th Regt. of Native Infantry, and

<sup>1</sup> Hurdis' Pedigree, *Suss. Arch. Coll.* Vol. VII. p. 134—6.

second daughter of Harry and Elizabeth Harison, of Seaford, who died at Neemuch, April 1st, 1836, aged 24 years."

*North Side of the Tower Arch.*

"Sacred to the Memory of Elizabeth, wife of Mr. Joseph Higgs (a Master in the Royal Navy), who died March 10th, 1830, aged 39 years."

*Gravestones in the centre of the Nave.*

"Here lyeth THE daughter of Heneri Bill,<sup>1</sup> gentn., and Latitia, his wife, being still-born, Aug. 21th, 1676."

*Also near.*

"Here lyeth interred the body of Lætitia, wife of Henry Bill, daughter to the Honble. Sir James Colbrond, Bart., who departed this Life, Aug. 23rd, anno domini, 1676."

"Thomas, Son of the Rev. Thos. Hurdis, D.D. (Vicar of this Parish), and Naomi, his wife, who was buried June 21st, 1734, aged 16 days."

*Near, and also in the North Aisle*

are some gravestones to the ancient families of Elphick<sup>2</sup> and Evernden,<sup>3</sup> then located here. The dates appear to be about 1650 to 1658, but the Inscriptions are almost illegible.

*Also near—In the Church.*

"Beneath this stone are deposited the remains of the Rev. Thomas Evans, who was upwards of thirty-eight years Vicar of this Parish, and died, Oct. 1st, 1815, aged 66 years."<sup>4</sup>

*And Inside—near the Church Porch.*

"Elizabeth, daughter of Alexdr. Champion, of Walthamstow, Essex, who died 31st Aug. 1784, aged 16 years."

*N.B.*—There are some *Inscriptions* of the ELPHICK and HARISON families, "formerly in Seaford Church," which appear in the *Topographical Miscellanies*, Vol. I., by Sir Egerton Brydges, published in 1792. No doubt these (and probably some others), were removed when the present chancel was built.

In the Vestry is preserved the remains of an old wooden rail monument, which formerly adorned the churchyard. It contains in alto-relievo letters, the following puzzling memorial:—

"In memory of Mary, wife of Richard Stevens, who lived a married life together XLVII. years. She died, January the 1st, MDCCLXXXI., aged LXVIII. years. Also, near this place lie two mothers, three grandmothers, four aunts, four sisters, four daughters, four grand-daughters, three cousins—but VI. persons."

"Our peaceful graves shall keep our bones 'till that great day,  
And we shall wake from a long sleep, and leave our bed of clay."

<sup>1</sup> A jurat. See Pedigree, *Suss. Arch. Coll.* Vol. VII. p. 137.

<sup>2</sup> Jurats. See Pedigree, *Suss. Arch. Coll.* Vol. VII. p. 131.

<sup>3</sup> Walter Everenden was Bailiff of Seaford in 1641, 6, and 7, also in 1650.

<sup>4</sup> A jurat.



## IN THE CHURCHYARD.

*On the North Wall of the Chancel—Outside.*

"To the Memory of Thos. Washer, who died May 27th, 1759, aged 82 years."

*Also:—*

"Thomas Washer, Esq.,<sup>1</sup> who died 22nd March, 1775, aged 62 years."

"John Wood, died April 6th, 1806, aged 78; and Mary, his wife, who died March 21st, 1817, aged 85 years."

*On the North of the Church.*

"Ann, wife of Thomas Elphick, who died Feb. y<sup>e</sup> 20th, 1724, aged 51 years."

"William Washer, died 22nd March, 1784, aged 34 years."

"Eliza Harmer, died May 5th, 1832, aged 63 years."

"Mary, wife of Jos. Stevens, sen., died Nov. 8th, 1798, aged 42; also Willm. their son, died Feb. 4th, 1811, aged 23; Eliza, daughter of Jos. Stevens, jun., died March 16th, 1811, aged 20 months; Winnifred, daughter of Jos. and Ann Stevens, died 5th Nov. 1825, aged 13 years; Joseph Stevens, died Sept. 26th, 1837, aged 52 years; and Ann, his wife, died Dec. 11th, 1847, aged 75; Saml. Stevens, died Feb. 23rd, 1809, aged 77 years."

"Captain John Diplock, died Nov. 18th, 1753, aged 68; and Mary, his wife, died June 16th, 1779, aged 86 years."

"Thomas ALLWORK,<sup>2</sup> died May 9th, 1846, aged 57 years."

"Captain Robert GRANT, died July 28th, 1849, aged 60 years."

"Thos. Hawkes Farrer, died 16th Nov. 1820, aged 81."

"Jos. Lott Clarke, died Jan. 30, 1846, aged 67."

"Harriett, wife of Wm. Bowden, late of Totness, died May 10th, 1859, aged 62."

"George Stevens, died Oct. 28th 1845, aged 71; and Ann, his wife, died 2nd Dec. 1837, aged 64 years."

"Robert Maynard, died 12th Dec. 1840, aged 55."

"Elizabeth, wife of Thomas Simmons,<sup>3</sup> died 20th April, 1777, aged 43 years."

"William Simmons, died Oct. 8th, 1796, aged 66 years; and Ann, his wife, who died Nov. 19th, 1796, aged 60 years."

"In memory of James Simmons, who died Oct. 16th, 1839, aged 68 years; and his wife, Elizabeth Simmons, who died July 11th, 1816, aged 42 years. Also their Children, Susannah Simmons, who died May 2nd, 1825, aged 19 years; and Anne Simmons, who died March 23rd, 1826, aged 23 years."

"James Simmons Atkinson,<sup>4</sup> of 65, Friday Street, London, eldest Son of the late James and Elizabeth Simmons, of this parish. He died at Seaford, Nov. 4th, 1852, aged 52 years. Also his Brother, Robert Simmons, of Friday Street and Seaford, who died March 29th, 1856, aged 46 years."

<sup>1</sup> A jurat.

<sup>2</sup> A jurat.

<sup>3</sup> See *Suss. Arch. Coll.* Vol. VII. p. 130, "Simmons."

<sup>4</sup> A jurat of Seaford. He took the ad-

ditional surname of "Atkinson" by royal license, from George IV. Dec. 5th, 1821, in compliance with the Will of Robert Atkinson, Esq., deceased.

"William Simmons, died June 28th, 1840, aged 80 years."

"Thomas Simmons, died 20th April, 1850, aged 88 years. He was a Freeman of this Town and Port for a period of 61 years. Sarah, his wife, died June 26th, 1849, aged 84 years. Esther, daughter of Thos. and Sarah Simmons, died Aug. 27th, 1798, aged 9 years."

"Thomas Towner, died July 16th, 1858, aged 66; and Ann, his wife, died Dec. 26th, 1854, aged 67 years."

A Grave Rail records the sad catastrophe of the "SEVEN WRECKES," in Seaford Bay, as under:—

"Here lieth Capt. Martain Pramschriver, of Dantzic, with 13 men of his ship's company; and Capt. J. G. Schultz, of Dantzic, with 12 men of his ship's company. WRECKED, 7th Dec. 1809."

Admiral James Walker's Tombstone. (Inscription same as given in the Church, on the North Aisle Wall.)

"John Hood, died May 8th, 1805, aged 61; and Mary, his wife, died Feb. 26th, 1806, aged 57 years; also, Ann, wife of John Hood, died 23rd Sept. 1782, aged 44 years; and Barbara, Wife of Edw. Hood, died Jan. 15th, 1806, aged 35."

#### NORTH-EAST of the Church.

"Edmund Cruttenden, died April 27th, 1839, aged 83; and Elizabeth, his wife, 21st Feb. 1841, aged 81 years."

"Thos. Hughes, died Oct. 5th, 1841, aged 55; and his wife, Mary Maria, May 7th, 1858, aged 73 yrs."

"James Colwell, died May 1st, 1847, aged 66 years."

"Thomas Chambers,<sup>1</sup> youngest son of Jas. and Sarah Chambers, died Dec. 5th, 1742, aged 33; also, Thos., eldest son of Jas. and Barbara Chambers, died Nov. 25th, 1743, aged 2 years and 4 months; James Chambers, Esq., died 27th May, 1763, aged 57; and Barbara, his wife, April 7th, 1766, aged 52; Martha, youngest dr. of J. and B. Chambers, died July 10th, 1790, aged 31; and James, their 2nd son, June 26th, 1793, aged 19 years; Barbara Ann Chambers, died 18th May, 1827, aged 83 years; Sarah (widow of Jas. Chambers, Gent.), who, full of Days and Hopes of Happiness, changed this Life for a better, on the 22nd day of Aug. in the year of Grace, 1744, and of her age the 66th; and Elizabeth, dr. of Jas. and Sarah Chambers, who died March 30th, 1794, aged 77 years."

"Joseph Gouldsmith, Esq., one of the Jurats of this Town and Port, died July 11th, 1790, aged 51; and Sarah, his Wife, dr. of Jas. and Barbara Chambers, died 9th Apl. 1831, aged 84 years; also, Elizbth., dr. of Jos. and Sarah Gouldsmith, who died Aug. 25, 1796, aged 26."

"Ann Swaine, of Folkington, widow of William Swaine, of Denton, was buried at Seaford, 31st July, 1702, in her 43rd year."

"The Rev. Thomas Mathew, A.M., late Vicar of West Firle and Beddingham, died July 26th, 1752, aged 44; and Sarah, his widow, who died May 1st, 1781, aged 78 years."

"Rev. Thos. Williams, vicar of Alfriston, died Aug. 28th, 1821, aged 83; and Elizabeth, his Wife, who died March 1st, 1820, aged 81 years."

"John Brasier, died Oct. 18th. 1738, aged 63 years."

<sup>1</sup> *Suss. Arch. Coll.* Vol. VII. p. 128, "Chambers."



"Chas. Edw. Watkins, son of the late Chas. Watkins, Esq., of the Middle Temple, and Mary, his Wife, died Jan. 5, 1809, aged 1 yr. and 8 mos."

"Richard Fox, died Sept. 29th, 1787, aged 47; and Mary, his Wife, died 31st Oct., 1786, aged 46 years."

"Hannah, wife of Thos. Verrall, died Oct. 1st, 1798, aged 51."

"Mary, wife of James Pierce, died June 18th, 1800, aged 32."

"John Bean, died — Nov. 1784, aged 60; Henry Bean, died 4th May, 1805, aged 82; Elizabeth, his wife, died 8th July, 1794, aged 66 years; Elizabeth Bean, died 13th Feb. 1843, aged 85; and her sister, Barbara, died 19th July, 1845, aged 86."

"John Bennett, died 2nd Feb. 1803, aged 27."

"Edw. Martin, died 26th Jan. 1843, aged 72; and Barbara, his Wife, 20th Aug. 1847, aged 72 years."

"Mr. Willm. Champion, died Sept. 30th, 1859, aged 65; his wife, Elizabeth, May 17th, 1828, aged 38; Eliza, their dr., died March 1st, 1837, aged 18 years."

"Emanuel Horn, died 26th July, 1844, aged 42 years."

"Sarah, wife of Thos. Johnson, died 23rd April, 1817, aged 85 years."

"Jacobus Boorder, died July —, 1797, aged 62 years."

#### *EAST of the Church.*

"Thos. Allwork, died Dec. 22nd, 1837, aged 78; Mary, his Wife, 25th July, 1812, aged 50; John, their son, died 31st May, 1830, aged 36; also their dr. Sarah, wife of Edward Ellis, who died Nov. 21st, 1828, aged 24 years."

"John Stone, son of Wm. Stone, Gent., and Frances, his Wife, late of Stone Bridge, Framfield, died Sept. 13th, 1762, aged 23."<sup>1</sup> *On the same Tombstone.* "Robert Palmer,<sup>2</sup> Gent., died 14th March, 1762, aged 82; also, Elizabeth, his Wife, died Jan. 15th, 1786, aged 71 yrs."

"Lieut. Broughton Quartley, of the S. Hants Militia, he died 26th March, 1804, aged 44."

"Mr. Wm. Packham, died July 1st, 1822, aged 64; and his wife, Elizabeth, 30th Apl., 1808, aged 44 years."

"William Brooker, son of Wm. and Elizabeth Brooker, of Alfriston, died 12th June, 1832, aged 33; and Mary, dr. of Wm. and Eliza Brooker, died 13th Nov. 1830, aged 2 yrs. and 4 mos."

"James Brooker, Esquire, many years a Jurat of this Town and Port, died Oct. 6th, 1839, aged 78; also, Mary, his widow, died Apl. 28th, 1840, aged 79 years."

"John Fletcher, brother of William Fletcher,<sup>3</sup> died Apl. 12th, 1758, aged — years; and Ann Fletcher" (dates illegible).

"Charles Banks, died March 15th, 1819, aged 40; and Hannah, his wife, died Jan. 23rd, 1846, aged 67 years."

"Lieut. James Cook, R.N., died May 1st, 1800, aged 67; and his relict Mary Dorothy Rebecca, who died Oct. 18th, 1801, aged 56; also Geo. Bown, son of Jas. and Dorothy Mary Cook, who died 22nd Sept. 1773, in his infancy."

<sup>1</sup> Robt. Stone, Esq., was a jurat, 1762, to 1783.

<sup>2</sup> A jurat.

<sup>3</sup> A jurat.

"Richard Reed, died 21st Dec. 1819, aged 89; and Sarah, his Wife, who died 21st March, 1822, aged 90 years. They lived a married life together 67 years."

"Catherine Midgley, died March 5th, 1791, aged 71 yrs."

"Mr. Thos. Baylis, of Worcester, died 23rd Sept. 1816, aged 25; also Henry Hodgson, son of Mr. J. Hodgson, of London, and Sarah, his Wife (sister of Thos Baylis), died Oct. 3rd, 1817, aged 4 months."

"Mrs. Alicia Roberts, died Sept. 11th, 1853, aged 32 yrs."

"Henry Coulson Lowry, and Ann Lowry, children of Lieut. Wm. Lowry, R.N., they died in 1834."

#### SOUTH-EAST of the Church.

"Israel Medhurst, died 4th. Oct. 1800, aged 60; and Mary, his Wife, July 8th, 1790, aged 56 years."

"William Fothergill, Lieut., R.N., died Nov. 30th, 1848, aged 50 years."

"Lieut. Frederick Phillips, R.N., 'for 23 years in command of Cuckmere Station,' died July 1st, 1856, aged 65; and Elizabeth, his Wife, who died Jan. 13th, 1856, aged 62 years."

"John Bissett, died 31st March, 1839, aged 45 years."

"Peter Wright, of the Inner Temple, Esq., died 18th Oct. 1843, aged 38 years."

"John Ashby, died 23rd March, 1831, aged 73; and Elizabeth, his Wife, 13th Nov. 1816, aged 67 years."

"Frank Robt. Faber Preston, son of Captain Wm Preston, R.N., of Board Hill, Cuckfield, died April 20th, 1851, aged 3 yrs. and 8 months."

"Clara, daughter of Henry and Mary Vincent, died 27th July, 1839, aged 7 years."

"Charlotte, the beloved Wife of J. Baldwin, of H.M. Customs, Newhaven, died 24th March, 1849, in her 37th year; also, Matilda, daughter of the above, died 8th March, 1844, aged 6 weeks."

"Marianne, the beloved Wife of Mr. Charles Waters, died July 23rd, 1850, aged 30 years."

"Eliza, Wife of Major Oliver, R.H.A., died 18th March, 1815, aged 28 years."

"Mr. John Gorrington, died 5th June, 1824, aged 64; and Mrs. Arabella Gorrington, his Wife, died 27th July, 1805, aged 32; and their sons—George, died 18th April, 1800, aged 10 months and 9 days; John (eldest son), died Nov. 19th, 1826, aged 31; Mr. Thomas Gorrington, died Oct. 19th, 1837, aged 36; and Mr. Henry Bean Gorrington (second son), died May 22nd, 1842, aged 45 years; also, Isabella, daughter of the said John and Arabella Gorrington, died 21st Sept. 1803, aged 2 years and 4 months."

"Mrs. Elizabeth Gorrington, died April 9th, 1799, aged 79 years."

"Thomas Chambers, Esq. (a Jurat of this Town and Port for 45 years), died Aug. 12th, 1831, aged 75; also Elizabeth Swaine Chambers, his Wife, who died Jan. 17th, 1815, aged 61 years."

"William Baker, died Jan. 10th, 1799, aged 60; and Mary, his Wife, Sept. 30th, 1784, aged 61 years; also their sons, Charles Swaine, who died Aug. 25th, 1782, aged 27, and William, Oct. 10th, 1802, aged 52 years."

"In memory of Thomas William Chambers,<sup>1</sup> Esq., who died 27th Dec. 1855, aged 60 years; also, Mary, his wife, who died 13th May, 1831, aged 39 years."

<sup>1</sup> A jurat.



"Susannah, daughter of Thos. and Elizbth. Leamon, who died Nov. 3rd, 1857, aged 41. A token of affection by an only Brother."

"Mr. James Allwork (late of Willingdon), died May 12th, 1811, aged 26 years."

"Lieut. David Williams, R.N., died Sept. 19th, 1827, aged 66." "He served his country faithfully for upwards of half a century, and latterly commanded the Signal Station on Seaford Heights."

"William Pitcher, died March 15th, 1834, aged 71; and Ruth Pitcher, his widow, died Oct. 21st, 1834, aged 69. Also their children; Wm. Hiatt (drowned), May 12th, 1800, aged 11; John, died Sept. 25th, 1834, aged 30; and Sarah, who died Dec. 6th, 1834, aged 25 years."

"Richard Ellis, died March 6th, 1759, aged 83, and Elizabeth, his wife, Dec. 12th, 1777, aged 92."

"Benjamin Bollard, died Sept. 6th, 1783, aged 69, and Sarah, his wife, May 22nd, 1780, aged 58."

"Thos. Towner, died Sept. 1st, 1799, aged 63; Mr. William Towner, died Nov. 28th, 1849, in his 91st year, and Sarah, his wife, Apl. 28th, 1834, aged 73; William Towner, jun., died Nov. 4th, 1842, aged 53; and his sons, viz., James Dunstone, Dec. 11th, 1850, aged 25; Dunstone Samuel, May 15th, 1853, aged 21; and Charles Towner, who died March 6th, 1856, aged 27."

"Mrs. Elizabeth Rolls, late of Chigwell Row, Essex, died January 20th, 1843, aged 75."

"John Haine, sen., died Aug. 6th, 1840, aged 91; and Sarah, his wife, died March 13th, 1823, aged 74; their son, John, died Aug. 1st, 1840, aged 60, and their daughter, Sarah, wife of John Martin Penderell, who died May 8th, 1827, aged 50 yrs. Ann, wife of Hugh Haine, died 4th Nov. 1835, aged 48. Charles, son of William and Jane Haine, died Apl. 4th, 1832, aged 10 months. Also, the following children of Joseph and Sarah Haine, viz., Mary Ann, died March 17th, 1816, aged 4; Eliza, Dec. 18th, 1821, aged 15; Susannah, March 8th, 1824, aged 15; and Thomas, Oct. 22nd, 1829, aged 8 years."

"James Lower, died Feb. 4th, 1814, aged 67; and James Lower, 19th May, 1834, aged 40."

"Ellen Evershed, daughter of John and Sarah Evershed, died July 16th, 1844, aged 25 years."

"Mr. Edward Shoosmith, died 23rd Jan., 1837, aged 69; and Edward, 18th Jan. 1804, aged 5; Ann, 17th Nov. 1809, aged 6; Mary Ann, Sept. 18th, 1814, aged 6; Jane, 26th May, 1817, aged 16; and Rebecca, who died Sept. 10th, 1829, aged 23 years; children of Edwd. and Jane Shoosmith."

"Martha, wife of Rich. Rusbridge, died 23rd Sept. 1823, aged 33; William their son, May 22nd, 1826, aged 19 years."

"Thomas Chambers, died March 13th, 1854, aged 33 years."

"Mr. Edward Godden, died April 27th, 1859, aged 72, and Maria, his wife, Nov. 10, 1828, aged 41 years; also, their children, Frederick Charles, and John George."

"Mr. William Homewood, died Apl. 18th, 1818, aged 68, and Mary, his wife, Dec. 30th, 1822, aged 74 years."

"Elizabeth, wife of John Mann, died 21st Feb. 1795, aged 25."

"Francis Gibbs, died Dec. 21st, 1808, aged 55."

"John Wedden, died Feb. 1st, 1790, aged 45, and Catherine, his wife, Feb. 11th, 1801, aged 52 years."

"Mrs. Sarah Earl, died 11th Dec. 1829, aged 79."

"Sarah Sargant, died March 28th, 1816, aged 63; George Sargant, Dec. 18th, 1820, aged 67; and Samuel Sargant, May 18th, 1855, aged 59 years." "He was an Honest and Faithful Servant."

"William, son of Charles and Susan Lower, died Feb. 21st, 1805, aged 9 years."

"Stephen Martin, died 10th Feb. 1796, aged 49, and Jane, his wife, 12th Oct. 1802, aged 63; also, Matthew, 1806, aged 27 years."

"Hannah Skinner, the daughter of Robert and Elizabeth Skinner, who died Dec. 1785, aged 8 months."

"Richard Stevens, died Feb. 26th, 1792, aged 79."

"Mr. John Swaine, died March 19th, 1762, aged 67, and Ann, wife of William Coombs, sister of John and Thos. Swaine, died Jan. 8th, 1768, aged 76 years."

"Sarah, wife of Thos. Green, who died 21st Sept. 1844, aged 67, and Martha Green, their daughter, died 23rd May, 1841, aged 25 years."

"In memory of Mary Elizabeth, daughter of James and Ruth Elizabeth Chambers, who died Feb. 12th, 1859, aged 13 months."

"Charles Burgess, died August 13th 1853, in his 39th year."

#### *South of the Church.*

"Rebecca, wife of Richard Bull, died 15th Dec. 1819, aged 66 years."

"Eliza, wife of John West, of East Dean, died Feb. 8th, 1803, aged 51."

"Edward Spice, died Sept. 8th, 1800, aged 81, and Martha, his wife, Nov. 25th, 1804, aged 90 years."

"Edward Simmons, died Dec. 15th, 1829, aged 52, and Elizabeth, his wife, Feb. 22nd, 1844, aged 71; also, Elizabeth Dunstone Simmons, who died Jan. 13th, 1851, in her 11th year."

"Henry Ellis, died Nov. 3rd, 1800, aged 86."

"Charlotte Harison, daughter of Charles Harison, of Sutton Place, died 23rd Dec. 1857, aged 38 years." "Weep not."—*Luke* vii. 13.

"Harry,<sup>1</sup> youngest son of Launcelot<sup>2</sup> Harison, of Folkington Place, died March 31st, 1847, aged 71 years."

"Salley, late wife of Charles Harison, of Sutton, Esq., and daughter of John Durand, late of Carshalton, Esq., who died Feb. 3rd, 1801, aged 27 years."

"Mrs. Elizabeth Beeching,<sup>3</sup> widow, died Sept. 14th, 1775, aged 89 years."

"Jane, daughter of Charles and Salley Harison, who died Feb. 18th, 1800, aged 2 yrs. and 5 mos."

N.B.—The Inscriptions on several Tombstones in the Churchyard (as well as in the Church), have become illegible from neglect and lapse of time. This shows the necessity of the proposal to preserve, in the *Sussex Archaeological Collections*, as early as possible, the names of old families in the several churchyards of the county; many will otherwise, be lost.

<sup>1</sup> Jurats.

<sup>2</sup> *Ibid.*

<sup>3</sup> Beeching, see Pedigree of "Harison." *Suss. Arch. Coll.* Vol. VII. p. 132.



*Old Family Names found in the Town Records, Parish Registers, &c., resident in the Town and Port, at the dates under.*

Ockenden . . . 1541	Wood . . . . 1665	Medhurst . . . 1710
Seman <sup>1</sup> . . . . —	Brasier . . . . —	Tufton . . . . 1711
Best . . . . . —	Stevens . . . . —	Goldham . . . . —
Townley . . . . 1544	Austin . . . . —	Dunton . . . . . —
Ever . . . . . 1552	Goffe . . . . . —	Whittington . . 1712
French . . . . . 1553	Gard . . . . . —	Hughes . . . . . —
Gratwyk . . . . 1558	Collingham . . 1668	Chapman . . . . —
Elphick . . . . 1559	Mills . . . . . 1672	Palmer . . . . . 1715
Jacson . . . . . 1562	Hubbard . . . . —	Styver . . . . . —
Taylor . . . . . 1563	Tiltman . . . . —	Diplock . . . . . 1720
Puppe . . . . . 1564	Bradford . . . . —	Tilson . . . . . —
Comber . . . . 1567	Sage . . . . . —	Jenner . . . . . 1724
Smyth . . . . . 1574	Bill . . . . . 1680	Beard . . . . . —
Colvill . . . . . 1576	Copper . . . . . 1681	Coppard . . . . . —
Scotterell . . . 1582	Dobson . . . . . —	Ferguson . . . . 1728
Callarde . . . . 1592	Gasson . . . . . —	Fletcher . . . . . —
Seager . . . . . 1593	Wymarke . . . 1682	Winter . . . . . 1730
Pettit . . . . . 1594	Carpenter . . . 1683	Halcombe . . . . —
Wakefield . . . 1604	Hewes . . . . . —	Rafton . . . . . —
Cooper . . . . . 1620	Bodle . . . . . 1684	Osborn . . . . . 1743
Hide . . . . . 1621	Markwicke . . . —	Ellis . . . . . 1745
Beane . . . . . 1625	Presse . . . . . —	Rice . . . . . 1752
Beck . . . . . —	Holter . . . . . —	Allwork . . . . . 1760
Austin . . . . . —	Reader . . . . . —	Spice . . . . . —
Tester . . . . . —	Snell . . . . . 1685	Hurdis . . . . . —
Williams . . . . 1634	Reeds . . . . . —	Cook . . . . . 1761
Payne . . . . . 1635	Hiams . . . . . —	Neville . . . . . —
Porter . . . . . —	Perknall . . . . —	Towner . . . . . —
Evernden . . . . 1641	Putland . . . . . —	Jordan . . . . . —
Swaine . . . . . 1642	Page . . . . . —	Pattenden . . . . —
Bevis . . . . . —	Frank . . . . . —	Townshend . . . . —
Baker . . . . . —	Barkshire . . . . —	Farncombe . . . . —
Tipton . . . . . —	Combs . . . . . 1690	Bollard . . . . . 1762
Andrews . . . . 1649	Chambers . . . . —	Stone . . . . . —
Benson . . . . . —	Skinner . . . . . —	Gouldsmith . . . 1767
Hollibond . . . . —	Beadle . . . . . —	Stanford . . . . . 1770
Tosson . . . . . —	Chowne . . . . . 1693	Evans . . . . . 1777
Hood . . . . . 1652	Hersell . . . . . —	Harben . . . . . 1792
Goreigne . . . . 1654	Saunders . . . . . —	Irish . . . . . 1794
Harison . . . . . 1657	Washer . . . . . 1701	Neville . . . . . 1800
Newington . . . 1663	Pollington . . . . —	Templeman . . . . —
Hasting . . . . . —	West . . . . . —	Gatland . . . . . —
Woolgar . . . . . —	Dunstone . . . . —	Allfrey . . . . . —
Tupper . . . . . 1663	Young . . . . . —	Brooker . . . . . —
Weeks . . . . . —	Perrie . . . . . 1704	Shoosmith . . . . —
Mullett . . . . . —	Joblin . . . . . —	Ashby . . . . . —
Howell . . . . . 1665	Serjeant . . . . 1706	Lower . . . . . —
Raynes . . . . . —	Barnes . . . . . —	Nicholas . . . . . —

<sup>1</sup> ("Seman," 1541.) Spelt Seaman, 1559.—Simons, 1656,—Symonds, 1698,—Sémons, 1730,—Seamans, 1739,—Simmons, 1734.

AGED PERSONS buried in the Parish Church-yard, within the last half century, but who have no Gravestones or Memorials over them.<sup>1</sup>

(Extracted from the Parish Register).

	AGE		AGE		
1814	Joseph Neville . . . . .	88	1833	Mrs. Hannah Smith . . . . .	71
"	Richard Ashcroft . . . . .	77	"	Thomas Hoad . . . . .	70
"	Stephen Boys . . . . .	71	1834	William Roberts . . . . .	80
"	Mary Corbridge . . . . .	73	"	Susan Daniels . . . . .	75
1815	Mary Tiltman . . . . .	80	1835	William Hastings . . . . .	85
"	Thomas Holman . . . . .	80	"	John Winter . . . . .	73
"	Mrs. King . . . . .	78	1836	Mrs. Mary Way . . . . .	80
"	Thomas Vaughan . . . . .	77	"	Mrs. Mary Green . . . . .	78
"	Samuel Lower . . . . .	75	"	Mrs. Ann Picknell . . . . .	71
1817	Henry Irish . . . . .	84	"	Mrs. Lucy Champion . . . . .	74
"	Ann Shepherd . . . . .	79	1837	Mrs. Mary Cosstick . . . . .	71
"	Susan Cook . . . . .	72	"	Mrs. Sarah Harmer . . . . .	70
1820	Sarah Putland . . . . .	82	1839	William Way . . . . .	79
1821	Henry Putland . . . . .	80	"	Joseph Stevens . . . . .	88
"	Thomas Sampson . . . . .	81	"	Mary Redman . . . . .	70
1823	Francis Woolgar . . . . .	72	"	Elizabeth Woolgar . . . . .	84
"	Sarah Lower . . . . .	71	1840	Daniel Roberts . . . . .	71
"	Thomas Woolgar . . . . .	73	1841	Elizabeth Sage . . . . .	78
"	Elizabeth Bean . . . . .	73	"	Mrs. A. L. Masters . . . . .	71
1824	Stephen Fox . . . . .	77	1842	Mrs. Sarah Ockenden . . . . .	70
"	John Woolgar . . . . .	77	1843	Benjamin Beal . . . . .	92
1825	Richard Bull . . . . .	82	"	Simon Harmer . . . . .	71
"	Mary Baker . . . . .	72	"	James Potter . . . . .	81
"	Thomas Bean . . . . .	78	"	Richard Rusbridge . . . . .	70
"	Robert Simmons . . . . .	76	"	Mrs. Ann Green . . . . .	71
"	Thomas Towner . . . . .	74	"	Mrs. Elizabeth Simmons . . . . .	72
"	Anthony Ade . . . . .	77	1844	Mrs. Mary Allwork . . . . .	79
1827	William Rusbridge . . . . .	84	1845	William Martin . . . . .	83
"	Sarah Hubard . . . . .	82	"	Thomas Rose . . . . .	82
"	John Hubbard . . . . .	77	1846	Gilham Simmons . . . . .	74
1828	Ruth Savage . . . . .	85	"	Sarah Simmons . . . . .	85
"	Elizabeth Woolgar . . . . .	80	"	Sarah Eves . . . . .	84
"	Ann Banks . . . . .	80	"	Thomas Cosstick . . . . .	90
1829	Mary Fox . . . . .	86	"	William Woolgar . . . . .	77
"	Elizabeth Hoad . . . . .	87	1848	Mary Cosstick . . . . .	80
1830	Samuel Andrews . . . . .	84	"	Elizabeth Reeds . . . . .	80
"	William Combs . . . . .	78	"	Mrs. Ann Nicholas . . . . .	72
"	Martin Pinnock . . . . .	70	"	Mrs. Jane Simmons . . . . .	76
"	Mrs. Sarah Roberts . . . . .	73	"	Harry Green . . . . .	76
"	James Woolgar . . . . .	74	1849	Mrs. Elizabeth Dunstone . . . . .	70
1831	Mary Andrews . . . . .	85	"	Samuel Newington . . . . .	75
1832	William Tiltman . . . . .	87	1850	William Green . . . . .	75
"	Elizabeth Reeds . . . . .	81	"	Richard Beal . . . . .	75

<sup>1</sup> I am indebted to the Rev. J. Carnegie (Vicar), for permission to make these extracts from the Parish Register.



	AGE		AGE
1850	Mrs. Elizabeth Coventry . . . 76	1855	Mrs. Sarah Earl . . . 71
„	Mrs. Mary Stevens . . . 72	1856	James Clark . . . 83
1851	Thomas Green . . . 76	„	William Pont . . . 78
„	John Dunstone . . . 71	„	Mrs. Ann Sparks . . . 73
„	Mrs. Sarah Rusbridge . . 70	„	Joseph Fuller . . . 76
1852	William Allwork . . . 88	„	William Hillman . . . 73
„	Henry Bull . . . 78	„	Mrs. Sarah Rollison . . 88
1853	Mrs. Elizabeth Rose . . . 83	1857	Mrs. Elizabeth Banks Earl 76
„	John Banks . . . 99	1858	Samuel Cosstick . . . 97
„	James Ockenden . . . 76	„	Mrs. Harriett Ockenden . 78
1854	Mrs. Mary Savage . . . 76	„	Henry Woolgar . . . 72
„	Mrs. Jane Newington . . 73	1859	Charles Green . . . 71
„	Mrs. Sarah Reeds . . . 77	„	Mrs. Ann Pierce . . . 86
„	Richard Wood . . . 76	1860	William Simmons . . . 80
1855	Mrs. Susan Winter . . . 71	„	Mrs. Jane Painter . . . 76

*Extracts from the Parish Register of Burials.*

1773. Feb. 24.—“Buried, James, son of Joseph and Elizabeth Stevens, killed by a sweep of Mr. Washer’s Windmill.”
1775. June 14.—“Buried Gabriel Hughes, accidentally drowned in the Rocks when he was seeking after Crabs on the foregoing Sunday.
1775. Augt. 8.—“Buried John Earl, a child, who accidentally fell into a Copper of Hot Water, which caused his untimely death.”
1779. May 25.—“Buried Mary Taylor, who was drowned near the King’s Boat House.”
1796. June 6.—“Buried John Cosstick, accidentally killed by falling down the Cliff, by endeavouring to take mews’ eggs.”
1808. May 21.—“Buried John Burchett, killed by Lightning at the Water-mill.” (Bishopstone).
1811. July 7.—“Buried Henry, son of Willm. and Ann Nicholas, unfortunately killed by the explosion of a Gun, accidentally going off from another boy’s hand.”—“Verdict, Accidental Death.”

## BERWICK.

BY THE REV. EDWARD BOYS ELLMAN, M.A.

I send copies of Inscriptions in Berwick Churchyard, with such information as to the families as I can afford. That on the Rev. George Hall, 1668, has been printed in Vol. VI. of the *Sussex Archaeological Collections*, p. 239. This extraordinary inscription is now preserved from the weather, as I have built a Vestry, of which it now forms part of the pavement.

INSCRIPTIONS ON TOMBSTONES IN BERWICK CHURCHYARD,  
1860.

"Elisabeth, ye wife of Iohn Elphick,<sup>1</sup> of Alfriston. Bury . . . Ivne . . 1672."

"In memory of George Elphick, of Alfriston, who died 12th January, 1742, aged 64 years."

"Here lieth ye body of Ann, wife of George Elphick, of Alfriston, eldest daughter of Edmund Calverly, Gent., late of Hellingly, in this county, who departed this life ye 15 day of June, 1706, in ye 27 year of her age."

"Also of Edmund, son of Geor . . . Elphick, . . . Ann, his wife, aged 10 Wicks."

"In memory of Ann, second wife of George Elphick, who died 14th Sepr. 1730, aged 46 years."

"In memory of Mr. William Lay,<sup>2</sup> late of this Parish, who departed this life the 7th day of August, 1766, in the 35th year of his age. Much lamented by all his acquaintance."

"In memory of Samuel Stace,<sup>3</sup> Senior, late of this Parish, who wass Buried the 28th of October, 1740, aged 70 od yrs."

<sup>1</sup> The family of Elphick of Alfriston, seems to have been of considerable importance. About the middle of the last century they built a commodious house, opposite the Cross at Alfriston, which has lately been purchased by Mr. Taylor, and converted into a general shop. The last representative of the family (I have been told) is a bricklayer's labourer, who emigrated to Australia a few years since. Mr. Lower (*Suss. Arch. Coll.*, Vol. VII., p. 128) seems to connect them with the family at Seaford and Allerton, and with the numerous branches of Elphicks, which do exist, or have existed, in various parishes. I find that there were persons of this name living in Berwick from 1666 to 1710. In 1685, a Nathaniel Elphick was one of the principal farmers, being rated at £99. out of a total of £483.

<sup>2</sup> William Lay was only in the parish about two years. A few years since, the tomb-stone was painted, and the letters

fresh marked out, at the expense of his grand-daughters, Librarians, residing at East-Bourne.

<sup>3</sup> This Samuel Stace was the first of the family who settled in Berwick, the precise date being 1711. He could not write his name. He came as a tenant of the Fuller family, the farm remaining in the Stace family for a period of one hundred and forty years, when William Stace, the fourth in descent (and the son of William Stace) emigrated to America, where he died on January 1st, 1858. The family so multiplied, that twenty years since, there were seven families residing in the parish, of this name, and it is now to be met with in many parishes. There probably was some connection between the Staces of Wartling, and the Staces of this parish, as in each parish I find the peculiar Christian name of Sihon, a Sihon Stace being a rate payer at Wartling in 1707, and a Sihon Stace having died at Berwick



"In memory of Samuel Stace, of this Parish, yeoman, who departed this Life the 3rd of February, 1777, aged 77 years."

"In memory of Martha,<sup>1</sup> the wife of Samuel Stace, of this Parish, who departed this life the 25th of December, 1768, aged 68 years."

"In memory of George Stace, who departed this life, May the 26th, 1785, aged 43 years."

"Also of Betty, his wife, who departed this life December 22nd, 1799, aged 66 years."

"Sacred to the memory of William Stace, late of this Parish, who died 23rd of May, 1829, aged 62 years."

"Also of Elizabeth, his wife,<sup>2</sup> who died 17th of Sepr. 1839, aged 51 years."

"In memory of Thos. Pilchard,<sup>3</sup> late of Cro . . . , who departed this life 3 January, 1794, aged 72 years."

"To the memory of Lucy Pilchard, wife of Thomas Pilchard, who died March, 1813, aged 87 years."

"In memory of George Ranger,<sup>4</sup> who died Octo. . . , 1726, aged 60 years."

"Also of Eliz. his wife, who died Decem. . . , 1726, aged 52."

"To the memory of Mary, wife of John Ranger, who died 13th Sept. 1774, aged 73 years." Remembering [my] affliction [and my misery, *Lam.* iii., 19].

"In memory of John Ranger, late Clark of this Parish, who died December 6, 1783, aged 73 years."

"Thomas Goldsmith,<sup>5</sup> Ob. May 17th, 1798, aged 37 years."

in 1849, at the age of 77, leaving a grandson of the same name, who has emigrated to New Zealand.

<sup>1</sup> This Martha Stace was of the old family of Shoosmith of Laughton, that family being still tenants of the farm, which they have held for the last three hundred years.

<sup>2</sup> Elizabeth Stace was a Fuller of Mayes Farm in Selmeston.

<sup>3</sup> The Pilchards left no family. Mrs. Pilchard was housekeeper to Rev. W. Hawes, who married in 1783, and died the following year, leaving his old housekeeper in comfortable circumstances for life.

<sup>4</sup> The family of Ranger was long connected with Berwick. In 1627 I find the name of Thomas Ranger residing in the parish; and from that time the name is continually met with till the death of the old clerk in 1783. At different times I have been applied to by persons of this name, from Ripe and from Falmer, seeking information about the family, saying, that their Berwick property was sold to Lord Gage under condition to revert to the family after three generations.

<sup>5</sup> Thomas Goldsmith was the tenant of Berwick Court Farm. The family left the parish in 1805, having come to Berwick in 1779.

## SUSSEX NOTES AND QUERIES.

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1. *Notices of Crown Presentations to Rectories and Vicarages in Sussex, during the Reign of Queen Elizabeth, from Lansdown MSS. 443-4-5. Communicated by SIR HENRY ELLIS, K.H.F.S.A., &c. &c.*

ALCISTON— <i>Vic.</i>	Clement Altherst	May 6, 1570.
	Edward Samson	July 21, 1599.
ALFRYTON— <i>Vic.</i>	Ric. Bagge	August 22, 1560.
	Tho. Bamister	July 1, 1568.
	Diones Hurst	November 5, 1572.
	John Dobson	March 30, 1585.
	Hugh Walker	August 23, 1593.
ANGMERING, EAST— <i>Rec.</i>	Walter Chalfylde	May 24, 1579.
	Richard Humfrey	December 1, 1580.
ARUNDEL— <i>Vic.</i>	John German	Nov. 28, 1584.
	William Carns	April 11, 1595.
BALCOMBE— <i>Rec.</i>	John Rigate	Nov. 20, 1566.
BUNCTON— <i>Rec.</i>	Christ. Minshull	March 30, 1586.
BARLAVINGTON— <i>Rec.</i>	John Perrey	March 23, 1585-6.
	Hen. Duppa	July 1, 1587.
BARCOMBE— <i>Rec.</i>	Christ. Webbe	October 16, 1559.
	Thomas Wassheingeton	March 28, 1564.
	Ric. Kytson	June 22, 1564.
	Dav. Lewes	June 14, 1569.
	Tho. Gillinge	August 31, 1574.
	John Herneman	April 27, 1580.
BECKLEY— <i>Rec.</i>	Stephen Vynall	July 9, 1593.
	William Cape	February 6, 1594-5.
BEDINGHAM— <i>Vic.</i>	John Pettit	February 15, 1596-7.
BEFELDE— <i>Chapel. See Buxted</i>		
BYGNOR— <i>Rec.</i>	Edward Standishe	March 3, 1558-9.
	John Dunwish	June 1, 1566.
	John Lancaster	December 8, 1584.
	Will. Burrell	March 4, 1585-6.
BINSTED— <i>Vic.</i>	Francis Dowell	May 7, 1575.



BOSHAM— <i>Vic.</i>	Will. Hyde	November 28, 1595.
BRIGHTHELMSTONE— <i>Vic.</i>	Francis Cox	May 27, 1565.
	John Druryes	September 9, 1575.
BURWASH— <i>Rec.</i>	Ralph Smythe	March 19, 1585-6.
BISHOPSTON— <i>Vic.</i>	Edw. Forburie	October 28, 1596.
BUXTED, <i>cum Cap. de</i>	Tho. Fauden	October 9, 1559.
BEFELDE	John Ridley	April 30, 1574.
CHEYLEGHE— <i>Rec.</i>	Arthur Caye	July 14, 1569.
CHICHESTER—		
St. Peter, Guildhall— <i>Rec.</i>	Ric. Clere	November 13, 1560.
St. Peter— <i>Rec.</i>	John Jenkynson	Feb. 28, 1561-2.
St. Peter <i>juxta</i> Guild- hall, and St. Peter the less— <i>Rec.</i>	Will. Lawes	October 16, 1597.
Palent All Saints— <i>Rec.</i>	Rob. Tayer	November 19, 1597.
CLAPHAM— <i>Rec.</i>	William Halles	October 1, 1582.
	Geo. Simpson	March 15, 1583.
CLYMPING, <i>Vic.</i>	Thomas Emerson	10 July, 1596.
COMBES— <i>Rec.</i>	Laur. Bond	November 14, 1592.
COMPTON <i>cum</i> Upmarden— <i>Vic.</i>	John Coxe	Feb. 11, 1584-5.
COWFOLDE— <i>Vic.</i>	William Harwar	Feb. 3, 1559-60.
DENTON— <i>Rec.</i>	John Hochelis	February 27, 1600-1.
DUNSFOLDE— <i>Rec.</i>	William Langborough	October 23, 1560.
DYCHENING— <i>Vic.</i>	Hen. Pye	August 22, 1583.
EAST GUILFOLDE— <i>Rec.</i>	Rob. Guyllyforde	November 9, 1581.
EAST HOTHLEY— <i>Rec.</i>	Edw. Topsell	May 15, 1596.
EAST MARDEN— <i>Vic.</i>	Hugh Roberts	June 9, 1596.
EDBURTON— <i>Rec.</i>	David Lewes	August 1, 1559.
ESTBORNE— <i>Vic.</i>	Jac. Hylman	October 25, 1559.
ESTWITHERING <i>cum</i> Brakelsham	Daniel Gardiner, A.M.	May 12, 1585.
	Henry Weston	July 7, 1585.
EWHERSTE— <i>Rec.</i>	Roger Gavel	June 7, 1559.
ERNLEY <i>cum</i> Almoditon— <i>Rec.</i>	Christ. Minshull	January 18, 1590-1.
FELPAM— <i>Rec.</i>	Will. Slaughton	Feb. 10, 1558-9.
FOURDE— <i>Rec.</i>	John Ellys	Feb. 8, 1584-5.
FRAMFELDE— <i>Vic.</i>	Jac. Clayton	October 28, 1559.
	Edw. Lynfelde	May 6, 1569.
	Edw. Topsell	August 9, 1593.
	William Wheatleay	November 20, 1596.
FRISTON— <i>Vic.</i>	Tho. Large	May 8, 1597.
	Edw. Bangor	May 7, 1601.
FYSSHEBORNE— <i>Rec.</i>	John Chauntler	May 5, 1559.
FYTLWORTH— <i>Vic.</i>	Arthur Howsden	March 15, 1597.
GATES— <i>Rec.</i>	Maurice Hugh	April 20, 1559.
	John Cartys	September 14, 1582.
GLYMPINGE— <i>Vic.</i>	Tho. Emerson	July 10, 1596.
HAMPSEY— <i>Rec.</i>	John Hylemam	October 15, 1559.
HASTINGS, St Clement— <i>Rec.</i>	Hen. Elkes	July 3, 1585.
St. Mary, <i>prope castrum</i> — <i>Rec.</i>	John Hodgekyns	May 8, 1594.
All Saints— <i>Rec.</i>	Will. Taylor	August 28, 1596.

HOO— <i>Vic.</i> . . . .	John Egliobny . . . .	February 1, 1601-2.
HORSHAM— <i>Vic.</i> . . . .	Richard Kiffyne, LL.B. . . .	October 15, 1559.
HORSTED CAYNES— <i>Rec.</i> . . . .	Francis Cox . . . .	July 30, 1560.
	Roger Hall . . . .	November 14, 1590.
HOTHLEIGH— <i>Vic.</i> . . . .	John Lorkye . . . .	June 19, 1560.
	Will. Browne . . . .	May 18, 1565.
	Rob. Taylor . . . .	October 15, 1574.
HOTHLEIGH, <i>alias</i> WEST— <i>Vic.</i>	Ric. Batner . . . .	June 10, 1592.
HURSTMONCEAUX—	} <i>Rec.</i> {	Will. Clarke . . . . July 28, 1570.
(HURSTMONSOX)		
ICKLESHAM— <i>Vic.</i> . . . .	John Rucke . . . .	September 26, 1583.
IPING, <i>cum Cap. de</i>	} <i>Rec.</i>	Will. Smith . . . . June 2, 1602.
Chitherst . . . .		
KYNGESTON, <i>juxta</i>	} <i>Rec.</i>	Ric. Kytson . . . . Jan. 29, 1565-6.
Shoreham . . . .		
LEWES, St. John, <i>sub castro</i>	} {	Edw. Sandwyche, <i>alias</i> } June 27, 1559.
— <i>Rec.</i>		
	Tho. Underdowne . . . .	June 13, 1580.
St. Peter, in Westout— <i>Rec.</i>	John Burston . . . .	March 18, 1559-60.
St. Peter and Marie, } Westout— <i>Rec.</i> }	John Denton . . . .	February 6, 1573-4.
	Ric. Hunte . . . .	November 5, 1575.
	Tho. Underdowne . . . .	June 13, 1580.
	Gerrard Peter . . . .	February 24, 1591.
	John Tychborne . . . .	December 23, 1596.
	Will. Juneans . . . .	May 27, 1597.
St. Michael— <i>Rec.</i> . . . .	Will. Rhodes . . . .	February 21, 1596.
MARSTON— <i>Rec.</i> . . . .	John Rychardsonne . . . .	Feb. 10, 1559-60.
	Humphrey Booth . . . .	June 20, 1592.
MECHYNGE— <i>Rec.</i> . . . .	Thomas Mawdeslye . . . .	June 13, 1562.
	Humphrey Swifte . . . .	January 21, 1584-5.
MYDDELTON— <i>Rec.</i> . . . .	Jerome Cuche . . . .	September 17, 1582.
NEWICKE— <i>Rec.</i> . . . .	Humphrey Hyggons . . . .	October 20, 1559.
	Roger Hall . . . .	May 2, 1567.
	David Lewes . . . .	October 25, 1567.
NUTHERSTE— <i>Rec.</i> . . . .	George Doddes . . . .	June 7, 1559.
	John Parall . . . .	March 30, 1585.
ODYMERE— <i>Vic.</i> . . . .	John Moore . . . .	September 26, 1600.
PAGEHAM— <i>Rec.</i> . . . .	William Bartrame . . . .	May 5, 1559.
	Walter Chatfyld . . . .	October 5, 1575.
Do.— <i>Vic.</i> . . . .	William Whaley . . . .	June 20, 1592.
PARHAM— <i>Rec.</i> . . . .	William Walker . . . .	August 28, 1589.
	Robert Daye . . . .	June 23, 1592.
PATCHAM— <i>Vic.</i> . . . .	John Hudson, A.M. . . . .	May 5, 1580.
	Nicholas Chauntler . . . .	September 14, 1581.
	Will. Webbe . . . .	January 30, 1592-3.
	Francis Lomelin . . . .	August 8, 1595.
	Edw. Johnson . . . .	November 19, 1595.
	Ric. Felton . . . .	April 13, 1597.
PESEMARSHE— <i>Vic.</i> . . . .	Henry Pye . . . .	April 11, 1584.
PICOMBE— <i>Rec.</i> . . . .	Tho. Saerbye . . . .	April 20, 1556.



PICOMBE— <i>Rec. continued.</i>	Tho. Barure . . .	November 6, 1585.
	Tho. Hollinghedge . . .	September 16, 1587.
	Barn. Carrier . . .	March 14, 1594-5.
	{ Will. Fickner, <i>per mort</i> <i>ult. Inc.</i> . . . }	June 1, 1597.
	Paul Belamy . . .	July 22, 1597.
PORTESLADE— <i>Vic.</i> . . .	John Englysh . . .	April 18, 1562.
	Henry Englishe . . .	July 4, 1584.
	Robert Johnes . . .	November 19, 1586.
	John Postelthwaite . . .	December 16, 1598.
RADMELL— <i>Rec.</i> . . .	John Welles . . .	Feb. 15, 1559-60.
RINGMER— <i>Vic.</i> . . .	John Motlay, M.A. . . .	November 17, 1575.
ROGATE— <i>Vic.</i> . . .	Tho. Bluett . . .	May 4, 1560.
	Tho. Hansted . . .	July 1, 1597.
ROTHERFEILD— <i>Vic.</i> . . .	Nic. Chauntler . . .	September 14, 1581.
RUSTINGTON— <i>Vic.</i> . . .	John Briskowe . . .	June 6, 1584.
RYDGEWICKE— <i>Vic.</i> . . .	Will. Tyver . . .	April 24, 1559.
SELSCOMBE— <i>Rec.</i> . . .	Tho. Frencham . . .	October 11, 1560.
SELSEY— <i>Rec.</i> . . .	John Hyggenson . . .	November 18, 1570.
	Henry Harryson . . .	June 17, 1785.
SHOREHAM, NEW— <i>Vic.</i> . . .	Adam Cartwright . . .	July 17, 1579.
SLINFOLDE— <i>Vic.</i> . . .	Tho. Drante . . .	July 29, 1569.
Do.— <i>Rec.</i> . . .	The same . . .	December 16, 1569.
SOUTHEWICKE— <i>Rec.</i> . . .	John James . . .	July 1, 1560.
	Anton. Douglas . . .	December 1, 1573.
	Henry Wilkinson . . .	March 9, 1598.
	Will. Elkes . . .	November 14, 1601.
SOUTH-STOKE— <i>Rec.</i> . . .	John Browninge . . .	July 7, 1589.
STOUGHTON— <i>Vic.</i> . . .	Nich. Diggins . . .	October 12, 1582.
STORRINGTON— <i>Rec.</i> . . .	Edw. Wickham . . .	September 10, 1596.
	<i>Per promot.</i> And. Watson, <i>ad Episcopat. Cicester.</i>	
SUTTON— <i>Rec.</i> . . .	John Dunwich . . .	Feb. 9, 1573-4.
	Ludowic Lewes . . .	August 3, 1585.
	( <i>per mortem jam vacantem</i> )	
TOLLINGTON— <i>Rec.</i> . . .	Alex. Wynefurste . . .	Feb. 4, 1558-9.
	Alexander Masters . . .	November 13, 1560.
TANGMER— <i>Rec.</i> . . .	Rob. Brett . . .	April 27, 1559.
WALDRON— <i>Rec.</i> . . .	James Tompselt . . .	May 24, 1595.
WATLINGTON— <i>Rec.</i> . . .	Laur. Chaderton . . .	April 13, 1597.
WESTFEILDE— <i>Vic.</i> . . .	John Hopton . . .	October 8, 1583.
	Will. Maudisley . . .	March 13, 1589.
	Will. Bond . . .	November 26, 1597.
WEST-STOKE— <i>Rec.</i> . . .	Matthew Amerays . . .	Jan. 10, 1560-1.
	Matthew Mereys . . .	October 15, 1561.
	John Etherington . . .	April 26, 1578.
WESTHORNEY— <i>Rec.</i> . . .	Henry Blaxton . . .	April 12, 1571.
WEST-YCHENOR— <i>Rec.</i> . . .	Tho. Sacker . . .	October 18, 1561.
	Philip Symmys . . .	October 21, 1597.
	Roger Smith . . .	September 21, 1599.
WINCHELSEY, St. Tho- mas . . . . . }	<i>Rec.</i> Rob. Poole . . .	Feb. 27, 1586-7.

WIGENHOLT, <i>cum</i>	}	Rec. Will. Master . . .	<i>ult.</i> April, 1593.
Greteham . . .		Richard Boley . . .	Nov. 9, 1596.
WILLINGTON— <i>Rec.</i>		William Fyelde . . .	May 5, 1574.
WOODMANSTERNE— <i>Rec.</i>		John Hylton . . .	May 23, 1559.
WOODMANCOTE— <i>Rec.</i>		Milo Beunes . . .	June 6, 1561.
		Cuthbert Kene . . .	April 26, 1564.
		David Lewes . . .	October 25, 1567.
		Tho. Smythe . . .	September 10, 1574.
		Ric. Morgan . . .	<i>ult.</i> Jan. 1589-90.
YAPTON— <i>Vic.</i>		Andrew Smith . . .	June 5, 1602.
		Hugh Roberts . . .	August 14, 1596.

The Ministers in Sussex who would not subscribe the articles in favor of the Book of Common Prayer in 1583, were William Hopkinson, Vicar of Salehurst; Samuel Norden, Parson of Hamsey; Anthony Hobson, Vicar of Leominster; Thomas Underdown, Parson of St. Mary's in Lewes; John German, Vicar of Burienam; Richard Wheataker, Vicar of Amberly; John Bingham, Preacher, of Hodeleigh; and Thomas Heley, Preacher, of Warbleton. They were suspended by Dr. Langworth, then Canon of Christchurch, Canterbury (who had been Rector of Buxted;) and Dr. Worley, Commissary, but on being summoned on the 6th December, they all subscribed.—*Strype's Whitgift*, i. 255.

### 2. Troops in Sussex at the close of the Commonwealth.

The following orders relating to Sussex troops occur in the Council book in 1659. On 15th August, it appears that Col. Gibbon's regiment was at Lewes. On 5th Sept. (fol. 524) the Committee of Safety were to consider how the two troops of horse in the county of Sussex, and also the two companies of foot in Arundel, Chichester, and Coundry-house with the company raised at Rye, were fit to be disposed of; and on the next day (fol. 530) it was ordered that the Mayor of Rye also give order for a town watch to be kept for better security; and Major-General Disbrow reported that the Commissioner of Militia should take an account of how the troopes of horse under Col. Fagg and Capt. Fissenden, and the two companies of foot under Capt. Clerke and Capt. Louton, should be paid to 10th Sept., and discharged; and that the commissioners should take care that the walls of Chichester and Arundel should be effectually demolished.

### 3. Church Bells.

Any information or extracts from churchwardens or parish accounts relating to the inscriptions, arms, medallions, stops, weights, or dimensions of Church Bells, or the original cost or facilities for recasting, or the frames, stocks, wheels, rules for ringers, or payments to them, or the costs or charges in any way relating to the Bells of the County of Sussex will be most thankfully received by me at Brighton, as I am collecting materials for the History of Sussex Bells.

J. R. DANIEL TYSEN.



#### 4. *British Boat found at North Stoke.*

The woodcut is a representation of the CWCH, or ancient British boat alluded to by Mr. Spencer, Vol. X., p. 148, and which was found, as he tells us, April 8th, 1834, imbedded in the mud at a depth of about six feet below the surface of the present levels, in cleansing a ditch upon the North Stoke farm, a short distance only from the banks of the Arun. The drawing from which it was taken was made for me by Miss Martin of Pulborough, a few days only after its disinterment. It was hollowed out of a single oak tree, and constructed with three divisions, which appear to have served the double purpose of seats, when in use, and supports to the sides.

Its dimensions were,

at the stem.		at the centre.		at the stern.	
ft.	in.	ft.	in.	ft.	in.
3	3	4	6	2	10
wide		wide		wide	
2	0	2	6	1	0
deep		deep		deep	

Total length, 34ft. 6in.

Boats of this kind were in use among the Ancient Britons at a very early period of their history. Although every care was taken of the North Stoke canoe, from the time of its first discovery, by its being constantly kept covered up with straw, until its removal by the noble owner of the farm to the British Museum, it soon began to show symptoms of its inability to bear atmospheric influence, by splitting in all parts; and it is now, I believe, after having been held together for some years by lacings of hoop iron, quite gone to decay. This, I trust, will make the view of it here given, doubly acceptable to the Sussex Archæologist.

EDWARD TURNER.

#### 5. *Henry, 21st Earl of Arundel.*

The following is a programme of the proceedings as they were arranged by Garter King at Arms, to be observed at the Funeral of this popular nobleman, the last of the Fitzalans, who died at Arundel House, London, February 24, 1579-80, and was carried to Arundel "with solemne pompe," we are told, "and costlye funerall," to be buried with his ancestors in the College Chapel, March 22nd.

There is a spirited engraving of this Earl, among Lodge's Portraits, from a painting in the



collection of the Marquis of Bath, by Hans Holbein, whom he brought to this country, and greatly patronized. The programme is taken from a volume of Dugdale's MSS., in the Ashmolean Museum, Oxford; and is as follows:—

“ First, twoe conductors with black staves;  
 Then the lxxvij. poore men in gownes, ij. and ij.;  
 Then the Standard, by Mr. Thomas Fewkner;  
 Then gents in blacke gownes, ij. and ij.;  
 Then the Erle of Northumberland's gent;  
 Then Phillippe, Erle of Arundel, his gent;  
 Then the gent of the defunct;  
 Then the Councell learned in the Law;  
 Then Doctors of Physiche, and other Doctors;  
 Then Chaplens.  
 Then the Constable of the Castle; [Arundel.]  
 Then the Steward, Treasurer, and Comptroller;  
 Then the Buschop of Chichester;  
 Then the Great Banner borne by Anthony Browne;  
 Then the Helmet and Crest;  
 Then the Sworde:  
 Then the Targe;  
 Then the Cote of Armes;  
 Then

Mr. Bellingham, Sir W. More, one banneroll.	THE BODY.	Sir Thomas Palmer, Mr. Sheffield Assistants.
Mr. Willm. Dawtrey, one banneroll.		Mr. Pawlet, Mr. Anthony Browne,
Mr. A. Kemp, Sir R. Shelley, one banneroll.		Son to the Viscount Montague. Mr. Hy. Gorynge.

Philippe Earl of Arundel.  
 Lord Lumley                      Lord Buckurste  
 Lord La Warre                    Sir Thos. Henage  
 Sir Thomas Palmer                Sir Thos. Browne  
 Then twoe Yoeman hushers;  
 Then all Yoemen in blacke;  
 Then the Mayor and Burgesses; [of Arundel]  
 Then servants having no blacke.

Paid to heralds at the funerall, at the Castle Arundel, March 22nd, 1579-80.

To Mr. Garter, his fee and transportation,	
Item, to Lancaster Herald, his fee and transportation from London to Arundel . . . . .	vj <i>l</i> . xiijs. iiij <i>d</i> .
Item, to Wyndsor Herald, for the same . . . . .	the same.
Item, to Richmond Herald for the same . . . . .	the same.
Item, to Yorke Herald for the same . . . . .	the same.
Item, to the same Yorke Herald for his coming before to prepare the hearse . . . . .	
Item, for, and in consideration of the hearse, rayles, clothes, velvet pall, and all things in, and upon the same hearse, the some of . . . . .	

EDWARD TURNER.



6. *On the Site of Cerdicesora.*

When one has attempted to correct long established, and often repeated, errors, we must not be surprised if one sees them frequently reappearing. They are like scattered weeds cropping out in various places, which may be gathered by any heedless traveller; particularly by those who are strangers to the road, and who naturally take the beaten track, when the warning voice you once ventured to raise has died away and been forgotten. Nor can one afford to be constantly checking the neophyte, or correcting the confirmed blunderer, for the task would be endless. It is different, however, when we find that our interpellations have been overlooked by those for whom we have a sincere respect, and whom we should wish to have on our own side in the advancement of historical truth or just criticism.

I am led to make these reflections on observing in the XIth volume of the *Sussex Archæological Collections*, p. 223, that one of our most intelligent and laborious topographical antiquaries, Mr. Hodgson Hinde, has lately adopted, without distrust, the ancient error that *Cerdicesora*, where Cerdic, in A. D. 495, made his first descent upon the shores of Britain, was on the coast of Norfolk.

Mr. Hussey, also, who quotes this assertion of Mr. Hinde, and expresses his dissent from it, is at the same time unaware of my having (as I humbly conceive), many years ago, unravelled the knot of this difficulty, and identified, I think beyond question, the true position of *Cerdicesora*.

Mr. Hussey suggests that this place was either in Sussex or Hampshire; and, though it was not in Sussex, yet it may be admitted to be sufficiently pertinent to our *Transactions* to prove the negative of such a suggestion, when it has been once started upon our pages. I therefore beg to refer to my paper upon this subject, which is printed in the *Gentleman's Magazine* for September, 1842, and to recapitulate the points by which I then proceeded in the investigation.

I first disposed of the modern variety of the name asserted by Camden to be still existing on the Norfolk coast,—“unde locus hodie incolis *Cerdick-sand*,” by showing that no such name was recognised by Blomefield and Swindon, the historians of the county of Norfolk and town of Yarmouth, and that consequently it was wholly imaginary.

I next remarked that Camden's authority was probably Sir Henry Spelman, a native of Norfolk, who, in his *Icenia*, appropriates the invasion of Cerdic “ad ostium fluvii Garienis,” in the following terms:—

“Cerdicus Saxo, cum Cinrico filio ejus et quinque navibus portum ingrediens, Britannos profligavit obvios, portuique nomen Cerdicis Oram, ut Æthelwerdus refert, dereliquit.”

I then further showed that it was not Ethelwerd (whose chronicle is printed in the *Scriptores post Bedam*, 1601), but John Brompton (whose chronicle is in Twysden's *Decem Scriptores*, 1652), that identified Cerdicesore with *Gernemulth*, but that Brompton does not say Great Yarmouth, in Norfolk.

I then suggested, which I think is obvious when it is suggested, that Brompton must have meant Yarmouth in the Isle of Wight, which is in the same part of the country as the other places rendered memorable by Cerdic's exploits.

Lastly, I fixed upon Calshot Castle, standing upon the tongue of land at the extreme southern end of the Southampton Water, and boldly affirmed that

the modern name, though much perverted, is really the representative of the ancient *Cerdicesore*. Its intermediate form occurs in Leland's *Itinerary*. "At the west point of Southampton haven," says Leland (but how he could make it the west point it would be difficult to explain), "is a stronge castelle alate buildid, caullid *Caldshore*, communely *Cawshot*." I remarked in further confirmation, that the name *ore* still lingers in the neighbourhood, though somewhat disguised, if we may rely on the orthography of the Ordnance map; whereon will be found, just behind Calshot Castle, *Our Creek*, and a hamlet called *Ower Green*.

Mr. Hatcher, the editor of *Richard of Cirencester*, apparently without any knowledge of the claim set up for the Norfolk coast, had assigned *Cerdic's* landing to the immediate vicinity of Cawshot Castle, stating that it took place "where the Southampton Water on one side, and the Exe or Beaulieu river on the other, secured him from an attack on either flank; and where a Roman road, leading from Bittern, by Nursling, to the Isle of Wight, formed the means of communication through the district now called the New Forest." (*Account of Salisbury*, 8vo. 1834, p. 7.)

Mr. Guest (the present Master of Caius College, Cambridge), in a paper read before the Archaeological Institute in 1851, placed *Cerdices Ora* at the mouth of the Itchen River (*Gentleman's Magazine*, New Series, xxxvi. 305). That river flows into the upper end of the Southampton Water, by the town of Southampton.

The next landing of the Saxon invaders, in 501, was at Portesmudham, the town of Portsmouth; and in 514 they again landed at *Cerdices ore*, led by Stuff and Wihthgar, the latter of whom left his name to the Isle of Wight, and its *præsidium* of Wihthgarisbyrig, now Carisbrook.

In 519 occurred the battle of *Cerdicesford*, now Charford, on the Avon, near Downton; and in 527 *Cerdic* and *Cynric* were defeated by the Britons at *Cerdicesleak*, which will have been either Shirley, near Southampton, or another place of the same name within five miles of the mouth of the Avon at Christchurch.

Such, in a somewhat condensed form, is the substance of my paper in the *Gentleman's Magazine* for 1842; and, whilst I have nothing to add to it, I am still of opinion, on reviewing the matter, that my conclusions were right.

P.S.—The castle or blockhouse was erected by Henry VIII. in 1539, and in two letters of the Earl of Southampton, written in that year, the site is spoken of as *Calshoris Poynte*<sup>1</sup> and *Calsherdes Poynt*.<sup>2</sup> In Lord Crumwell's *Remembrances* is an "Item, for v.C li. (500*l.*), appoynted to *Calshot* and the Cow" (i. e. Cowes, in the Isle of Wight).<sup>3</sup>

JOHN GOUGH NICHOLS.

<sup>1</sup> "The workes at Calshoris-poynte, touching wiche his (one Mills's) saying is, that the barbican of the towre wol bee readie by Michaelmas, if they may knowe where to have covring for it; and in that the Kinges majestie is resolid that there shall bee led takin, as wel for the said barbican as the towre itself, of the leades that are at Beaulieu; so that for delivery of the same maistre Wriothisley must

make a warrant, and his Grace wol signe it." Earl of Southampton to Crumwell, 12th Sept. Ellis's *Original Letters*, II. ii. 87.

<sup>2</sup> "The delivery of the money for Calsherdes Poynt." The same to the same, 17th Sept. State Papers, 4to. 1830, i. 617.

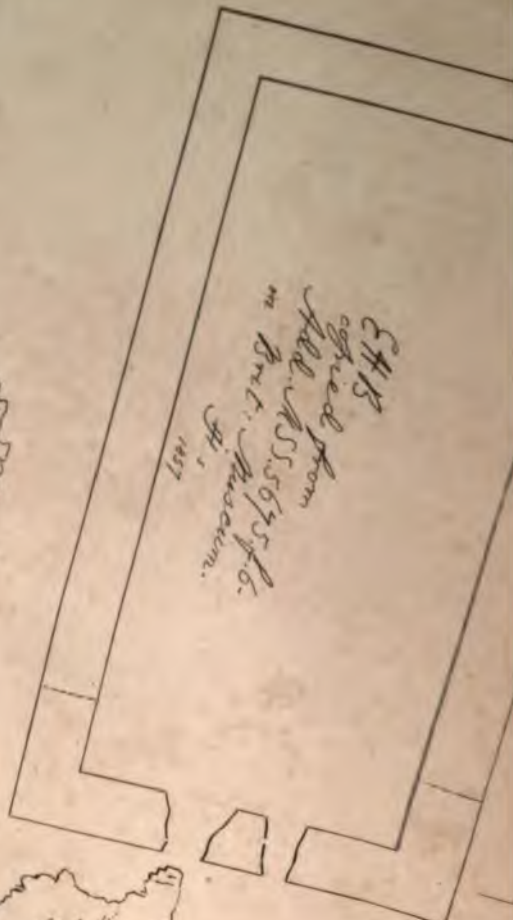
<sup>3</sup> MS. Cotton. Titus B. i.







E.H.B.  
copied from  
Add. MSS. 5675 P. 6.  
in Brit. Museum.  
# 1857



GROUND PLAN of VERDLEY CASTLE near MIDHURST. Sx.



7. *Verdley Castle.*

The remains of this small castellated building, an etching of which by the late Mr. Hurdis (from a copy of one of Sir William Burrell's drawings in the British Museum, made by Mrs. Blaauw) is given on the opposite page, existed within the recollection of persons now living, in a thickly wooded part of the parish of Farnhurst, about a mile from the village of Henley, between Midhurst and Hazlemere, close upon that narrow slip of the county of Hampshire which runs up to the east of Midhurst as far, or nearly so, as Graffham. The wood in which it stood is still called "Verdley Wood;" and the farm to which it belongs, "Verdley Farm." Farn, or Fernhurst, as it was anciently written, was originally a Chapel of Ease to Esebourne. The name "Verdley" is Saxon, but the manor is not mentioned in Domesday, and it is holden of the honour of Petworth. Of the history of this castle but little has been known. It has been erroneously supposed by some to have been a Norman fortress destroyed by the Danes; by others, a receptacle for insane persons, belonging to the Nunnery of Eseborne; and by others a grange belonging to the monks of Shulbrede; which conjectures, doubtless, had their rise from its proximity to these two religious houses; but we find no evidence of ecclesiastical purpose, and the position North-east and South-west leads to a contrary inference. As the building is without buttresses, there can be but little doubt that it was for defence and habitation, or, as I have stated in my account of Sedgwick Castle (Vol. viii., p. 32.), a hunting tower attached to some lordship, and probably built by one of the Bohuns, for their sporting accommodation. The Bohuns were owners of the manor of Eseborne, in which the Castle is locally situated, as well as founders and patrons of Eseborne Nunnery, and as a sum of 20*s.* a year was payable out of the manor of Verdley to that Nunnery, the probability that they built the castle is somewhat increased. The arches are early English, and the style of architecture seems to fix the date between 1240 and 1280 (Henry III. and Edward I.) The Badlesmeres,<sup>1</sup> however, were the owners, *temp.* Edward II. and Edward III. of the manor of Eseborne, and their principal seat being at Ledes Castle, Kent, they might have used this as a Sussex seat. But by whomsoever built, it was, in 1411, among the possessions of John Aske, in the hundred of Eseborne: and in that family it continued till 1541, when John Aske petitioned to exchange it and his other manors of Sussex, viz., Dean (out of which a rent of 25*s.* a year was payable to the Dean and Chapter of Chichester), Shelvestrode, in East Grinstead (out of which 6*s.* a year were due to the King in respect of his forest of Ashdown), and Bestonour in Pevensy, with the King for the Abbey Lands of Ellerton, and other lands in Yorkshire. The proposal, among the papers of the Augmentation office, is dated 1st July, 33 Henry VIII. (1541). It states that Verdley manor was holden of the King as of his Honor of Petworth; that the yearly rents of the free tenants were £3. 16*s.* 8*d.*, and of the customary tenants, £4. 7*s.* 1*d.*: that the farm of the Great Park with Panage there, and a close called Abbott's close, and six acres of land, were leased to Margaret Cotts, widow, and Henry Cotts,

<sup>1</sup> Bartholomew de Badlesmere, in 1325, had free warren in Bourne; on the death of his son Giles in 1338, his property was divided among his daughters. Estbourne went to his daughter Margerie, the wife

of William, Lord Roos, of Hamlak; their son, Thomas, died seized. They also owned Deane (West) ton in this neighbourhood.

by Indenture dated 10th April, 1539, for forty years at the yearly rent of £2. 13s. 10d.; and that the other returns were 3s. There was a wood called Verdley Park, containing 250 acres, whereof five acres were deducted for waste, and 240 acres of wood of one hundred years' growth, valued at £1. 6s. 8d. per acre, or in the whole, £320. There were also about Verdley, 200 sapling oaks of thirty years growth, worth 5s. the hundred. The fee farm rent of 20s. which had been paid to Eseborne Nunnery, was then payable to the Earl of Southampton (William Fitzwilliam).

No mention being made of any castle, it is clear that it had already fallen into decay, and was without value. The Manor and Great Park, &c., of Verdley, were conveyed, on 4th November, 1541, to the King, who held the property during his life; but Edward VI., after his accession on 28th June, 1547, included the manor of Verdley, with the appurtenances, among other property, in his grant to Sir Anthony Browne,<sup>1</sup> and it has since passed with the Cowdray estate.

The earlier maps of the county represent it as surrounded by a park fence. A few loose stones are all that now remain of this ancient building; the walls, which were nearly six feet in thickness, having been demolished for the sake of the stone of which they were constructed, and carted away to mend the roads of the neighbourhood, during the time Mr. Poyntz was its possessor.

Its length is twice that of its width, its outside measurements being sixty-eight feet, by thirty-three feet. The swampy nature of the surrounding ground leads to the inference that the castle was once defended by a moat. A very fair engraving of it, as it appeared in 1775, will be found in Rouse's *Beauties and Antiquities of Sussex*, plate 145.

EDWARD TURNER.

### 8. *Theatricals in Sussex one hundred years ago.*

The following curious Playbill for the Old Theatre at East Grinstead in 1758, printed in Boaden's *Life of Mrs. Siddons* (vol. i. p. 15), is worthy of a record in the *Sussex Archaeological Society's Collections*. It is twenty years later than Hogarth's picture of the *Strolling Players*; and some nineteen years after the first act declaring that "all common players of interludes, and all persons who shall for hire gain or reward, act, represent, or perform, or cause to be acted, represented, or performed, any interlude, tragedy, comedy, opera, play, farce, or other entertainment of the stage, or any part or parts therein, not being authorised by law," shall be deemed rogues and vagabonds, and punished accordingly.

"At the Old Theatre in East Grinstead, on Saturday, May, 1758, will be represented (by particular desire and for the benefit of Mrs. P.) the deep and affecting Tragedy of *Theodosius*, or *the Force of Love*, with magnificent scenes, dresses, &c.

*Varanes*, by Mr. P., who will strive as far as possible to support the character of this fiery Persian Prince, in which he was so much admired and applauded at Hastings, Arundel, Petworth, Midhurst, Lewes, &c.

*Theodosius*, by a young gentleman from the University of Oxford, who never appeared on any stage.

<sup>1</sup> *Rot. Pat.*, 1 Edw. VI., part 9, m. 3, 114.



*Athenais*, by Mrs. P. Though her present condition will not permit her to wait on gentlemen and ladies out of the town with tickets, she hopes, as on former occasions, for their liberality and support.

Nothing in Italy can exceed the altar in the first scene of the play. Nevertheless, should any of the nobility or gentry wish to see it ornamented with flowers, the bearer will bring away as many as they choose to favour him with.

As the Coronation of *Athenais*, to be introduced in the fifth act, contains a number of personages, more than sufficient to fill all the dressing-rooms, &c., it is hoped no gentlemen and ladies will be offended at being refused admission behind the scenes.

N.B.—The great yard dog that made so much noise on Thursday night during the last act of King Richard the Third, will be sent to a neighbour's over the way; and on account of the prodigious demand for places, part of the stable will be laid into the boxes on one side, and the granary be open for the same purpose on the other."—" *Vivat Rex.*"

Is there any record of the dates when the Theatres in the different towns of Sussex were first built?

E. RISDON.

9. *Letter from Henry Lord Howard of Eskricke from Brighton, from a MS. in the possession of John Yonge Akerman, Esq., Sec. Soc. Ant.*

For the Honble. Captain Adam Baynes, one of the members of the Honble. House of Parliament there present.

Leave this with Mr. Thomas Stephenson at the sign of the Kings Head in Grayes Inn Lane, in London.

Worthy Sr,

BRIGHTON, November 4th, 1654.

Will you please to take notice that when you were Commander at Weessall Castle, being in great straight, compassed about by the late King's party, you did cause to be taken for the castles provision eight steers of my father's, worth eighteen pounds, as a note under your hand will testify, which my mother and I received of you at Mr. Baines his house at Ouse Bridge foot [York] you promised to us (which we solely depended on) that you would use your utmost endeavour to procure us satisfaction. The note we received from you I have sent to this bearer Mr. Stephenson, mine especial friend and neighbour. My father and mother have changed this mortal life and left me their executor. I have lived at Brighton ever since your departure from Weessall, and I will depose we never received any consideration for the steers, neither was it any of our desires to use any means for redress without your consent. Sr, I did not know where your residence was until I see a letter directed unto you at Howden about three weeks since.

I lent your brother, which was your ensign, a sword at his releasement, from York being taken prisoner by the late King's party at Letsom; who shortly afterwards died. You told me you would cause one of your soldiers to bring me it from the place where your brother died, which I never received. My desire is that you will be mindful of your promise in procuring me satisfaction, and you shall ever more engage me to remain,

Your humble and obliged servant,

HEN. ESKRICKE.

10. *Mediæval Pottery at Hastings.*

I send some further specimens of this pottery. I had a hamper full of it, with, I think, the most extraordinary designs; some very large, and covered with a white substance like a very thin coating of plaster, upon which a rude design was scratched in the form of chequers, with a pellet in the centre. Some of the jugs were of beautiful forms, but without ornaments, and of black delf, as though baked in a smothered kiln. Others were of a coarse material and of very primitive form, not unlike our common coffee-pot. With these I had intended to have performed the implied promise in Vol. XI. p. 229. I had packed them carefully in a hamper, and placed them in the cave at the back of my house, but on going to seek for them yesterday, hamper and all were gone. I happened to have a little in the house, and part of this is engraved at one-fifth the full size. A wavy pattern was very general, it was formed separately and laid on, being pinched up apparently by the fingers. The largest cut is curiously ornamented with a rude design



of a horse supporting the tube, which is hollow—there was a similar horse on the other side, and from the appearance of the fragment, they had riders. The twisted design running up the spout is very cleanly done; at the top, on the opposite side, sprang something across to the body of the vessel. This pottery has a greenish glaze. Many of the fragments of the pottery proved that three or four handles were not uncommon. (That depicted in Vol. XI. has one principal handle, and the arms akimbo form two more.)

No. 2 is of red ware with a peculiarly slight glazing. Many beautiful designs were in this ware covered with a fanciful network of round design, in this manner, though somewhat more regular and not confined to this pattern.

No. 3 is similar ware. This ornamented pattern is formed by the potter



pressing the clay with his fingers from the inside against the mould outside, if a mould were used, or else it was moulded from the protuberance left by the pressure from within. This may pass for the *fleur-de-lis*, or Prince of Wales's feathers.



The number of kilns seen by me was seven; but I have heard that when digging for Mr. Clarke's Water-works in Newgate Wood, a large quantity of similar pottery was dug up and thrown into the embankment of the reservoir. I have seen similar small pieces at Romney, Winchelsea, and Northay, and have no doubt that Hastings carried on a large coasting trade in pottery. I also think it a probable idea that the Lewes and Seaford Knights (*Suss. Arch. Coll.* Vol. X. p. 194) may have come from Hastings.

June 12, 1860.

THOMAS ROSS.

### 11. *Banner of Cinque Ports.*

At page 164, we have given a photograph of this Banner correctly coloured except that all the yellow in the banner is gold. The ships appear to have carried twenty-four guns. The last entries concerning a banner in the *Black Book* of the Ports are

JOHN CROMP, MAIOR OF HASTINGS, SPEAKER,

July 20, 1632.—Also at this Assembly (because the auncient Banner of the Ports wrought with their Arms, yearely sent unto Great Yarmouth with the Bayliffs thither commissioned, is very ragged and torne) it is now by one generall consent agreed:—That Stephen Monins of Dovor, Jurat (one of the Bailiffs returned to Yarmouth, aforesaid, this present yeare) shall buye a new banner (agreeable in every respect unto the old) as possibly he can obtayne. And to bee now therefore supplied with six shillings and eightpence, and Ports and Towne to be accounted for at the next Brotherhood: and on July 23, 1633—At this assembly according to decree of the last Brotherhood, the late Bailiffs to Yarmouth have shewed forth a new banner and a bill of £4. 17s. 8d. allowed for the same.

T. Ross.

### 12. *Addendum to Notices of St. James's Hospital at Seaford.*

Since my paper was printed, I have met with a document, without date, but probably of the early part of the reign of Elizabeth. It appears originally

to have belonged to the records of the Corporation of Seaford, and it contains *inter alia* the following entries:—

“BELONGING TO THE P'BENDE OF SAYNTE JAMES.

“It'm, in the fyldes one peace of the spyttle land contayninge vij acres.

“It'm more, one Crofte called the spyttle crofte.

“It'm, at the chalke-pytte one *but*<sup>1</sup> of one peace.

“It'm, one acre of John Seamans next to Page's acre.

“It'm, next to Blachington lotte half an acre.”

MARK ANTONY LOWER.

### 13. Leonard's Furnace, Brede.

Mr. Ross has had the good fortune to purchase the back of a grate cast by Richard Leonard at Brede furnace, in 1636. It is curious as having a representation of the founder, with his dog and cups; a drawing of the furnace, with the wheelbarrow and other implements for the casting, and in a shield the pincers and other marks of the blacksmith. Lawrence Leonard died in 1605, tenant of the Sackville furnace at Little Udimore, which is locally surrounded by Brede, leaving three sons and three daughters, all minors. Richard the eldest, succeeded his father in the works. He lived at Little Udimore, but his children were baptised at Brede; and at Udimore and Brede the name remained till the end of the seventeenth century.<sup>2</sup>



<sup>1</sup> *Sic. Qu.* the French *bout* an end, a termination?

<sup>2</sup> *Ex. inf.* Mr. Thomas Huson of Lewes, and Rev. A. Aylward of Brede.



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